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EZEKIEL REDIK YARBROUGH

ZACS

Exegesis Umbrae – Apertura
Sigillorum – Project AngelBook
– Volume XIII – Part 1
By Ezekiel Redik Yarbrough
(DBM ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

life.

When the points of Remembrance and Pride are in balance, out flows the third and final point of the triangle: Action. Action is only in balance if it is rooted in the wisdom of the past, fuelled by the passion of our pride in the present, and guided by our vision to the future. Only through balanced and sustainable action can we hope to achieve change.

But first we must encourage change within...

Sit comfortably and perform a suitable grounding exercise. Try to achieve a relaxed and open state. When you have begun breathing in a slow rhythm, light a candle, and begin to visualize the appropriate triangle (Pink, Black, etc.) hovering before you... one point down.

Breathe deep, and imagine that you are breathing through the triangle, and into your heart-center. Do this for the span of at least 9 breaths.

Notice how the upper left point is beginning to glow. All your attention is now focused on it. Begin breathing through the point. This is the point of Remembrance. Allow yourself to sail back... back to the first moment that you knew that you were "different". Where were you? The playground? At home? Who was with you? Allow yourself to feel those feelings; fully remember them... Remember if you were made to feel different, or bad, for who you were...

Remember our history... Remember how we were pressed down, kept quiet... how we were made to feel shame for who we were. Remember how the triangle was placed upon us in order to oppress us into submission; in order to destroy us. Allow yourself to feel this...

Remember our myths... pieces of power and wisdom from across the sea of time and space. Remember how we were important, powerful, sacred. Our different-ness is a gift that we must find. To some it is to stand in between... to others to stand outside... still others are empaths, healers, mirrors... What is your gift?

The power moves... to the right point, to Pride. Feel the point begin to glow brightly. Feel the power of your own pride well up within you. Feel your power! Revel in your uniqueness! Allow it to flow through you like a river...

Once this is flowing, the power of the points begins to flow down to Action, the bottom, and final, point. As the triangle is completed, reach out with your active hand and grab the triangle. Take a deep breath and twist it 180° to the right, so that now the final point is pointing upwards. Take three deep breaths of power and feel it flow completely into the triangle, giving it life...

Breathe deep, and allow the triangle to grow with every breath. Feel the points in your body, in your hips and the center of your forehead. At your right hip, Remembrance, at your left hip, Pride, and at your 3rd eye Action. Feel the energy of the points move in order... Remembrance, Pride, Action... Remembrance, Pride, Action... Allow it to flow

through you, carrying away any debris that it may encounter. Continue breathing slowly and deeply in a rhythm and allow the power of the points to move faster, and faster as you do. Do this for at least 9 breaths.

Now allow the movement to slow... now to a halt... now going backwards... Action, Pride, Remembrance... allow each point to flow into the next... Allow the wisdom of your Pride and your Action in the present, to flow backward into your past to heal that part of you that felt belittled or silenced for being different. Simply recall those past moments and allow the energy of your current Pride and Action to permeate them. Allow the points to flow in harmony with each other... notice if they seem different now.

Still feeling the energy moving, begin to absorb it into your body in the span of three deep breaths of power... Absorb the energy into your heart-center, and then move it down to your power center (beneath your navel).

You might also try experimenting with different postures. Moving the energy between each hand and the forehead as you sit meditatively might also prove useful. Try to see what memories or insights that arise as you perform this exercise and, as always, write them down! Keeping a journal is an important part of the journey. Blessed be!

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About this capture

Welcome to the Matthew Shepard Foundation web site. We hope you will enjoy this site and find it helpful. We encourage all constructive comments on improving this site to make it one that you will continue to use and enjoy.

The Matthew Shepard Foundation was created in December 1998 to honor Matthew in a manner that was appropriate to his dreams, beliefs and aspirations.

View "What Matters" a new video from Randi Driscoll- released October 12, 2004.

11/02/2004- View the "Making of What Matters" video. A behind-the-scenes video telling the story of Randi Driscoll's incredible single "What Matters".

Upcoming Events:

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Brian Dragon: Pictish-Elven Tradition

Chas Bogan - Carnivalia

M. Macha Nightmare

Mike Rock

the Pitch Black Witch

Steve Hewell - Southern Feri

Storm Faerywolf

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intersection of art and Feri

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About this capture

REGNUM PICTORUM
PICTDOM - THE KINGDOM OF THE PICTS

Because no one else is willing -- or able -- to tell of these things that I have learned, I will place these mysteries, facts, teachings, tales, theories, guesses and jests on these pages for whatever value the curious may be able to find therein.

-- Your Host and Guide, Anthony Brian Dragon Spurlock
Draiktan Morn, Pen-Draig Duu Prydyn

December 29, 2004

What is the Draconian PICTISH-ELVEN TRADITION of Witchcraft? With recent news and some important LINKS. UPDATED 12/99

THE HIDDEN KINGDOM: a look at Pictish & Elven Witchcraft Newly revised & NEWLY ADDED 12/99

TOWARDS A PICTISH TREE OF LIFE For advanced occult theorists only... NEW March 2001

ARADIA CALLIGRAPHIA A hand-lettered feast. UPDATED 12/04

THE CRUITHIN/BRITHWYR: Outline of the Historic Picts of Ancient Caledonia, Alba, Prydyn, or Scotland

THE CRÛEDAIN: The Legendary Picts of Draconian Witchcraft

OUT OF EGYPT, INTO ALBA: the Impossible (but myriad and relentlessly enduring) Picto-Egyptian Connections

THE PICTISH CHRONICLE: The King Lists & ACTUAL PAGE FROM PARIS MS 4126! (Started, though not yet finished)

THE FIRST CHURCH OF THE DOORS-- Was Jim Morrison really Bran Mak Morn?

Rex Pictorum

contact the King of the Picts and Fantûr of the Draugrim of the Secret Flame at:
spurlock_morn@pictdom.org

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The Feri Tradition of Witchcraft

Here is a list of quotes by Feri initites and practitioners concerning the nature of our tradition.

Spring 2005:

"Our Pagan community is growing and showing much bright promise. The Craft is a tough weed that will grow many strange flowers and bear strange fruits, so we must try and tolerate different ways of practicing it. Learn from what we see and if we cannot use it, let the others try, even if they eat bad fruit and go balls up!"

—Victor Anderson, Green Egg, Vol. XXVI, No. 100, Spring 1993

Winter 2005:

On the dangers of Feri:

"Every path or power has its own peculiar poison, by which I mean that each path by the way it shapes the character of its practitioners also brings the risk of certain traps that come with treading that particular territory."

—Morpheus Ravenna Anima

Winter 2004:

"It's my considered opinion that when we all mature and get serious about ferri/faerie/phary that it will only serve to illuminate whatever our personal core beliefs have been during our lifetimes. and this illumination will help us shed those things which are neither useful nor beautiful, and keep those things that are."

—Valerie Walker

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The Feri Tradition of Witchcraft

In Memoriam...

This page is dedicated to those Feri Witches
who have joined the ranks fo the Mighty Dead.

What is remembered lives!

Alison Harlow

Gwydion Pendderwen

Victor Anderson

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Magical Consultations by Mike
Austin, Tx

"Freelance Conjure Specialist"
Standing Up For Your Rites!

"The future remains uncertain, and so it should, for it is the canvas on which we paint our desires. Thus the human condition ever faces a beautifully empty canvas. We

possess only this moment in which to dedicate ourselves completely to the sacred presence we share and create."

- Frank Herbert, Children of Dune.

Angel

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Fire Angel

Benefits Of Magical Living

Self Empowerment.

Clarity of intention.

Courage to take right action.

Appreciation of the present moment and the beauty in life.

Creative ways to celebrate the cycles and passages of life.

A positive connection to deeper and higher Powers.

Mother Goat

About Mike

I am poet, artist, folk magician, herbalist, spiritualist, Reiki master, witch and philosopher. I find inspiration in European witchcraft; Mediterranean, Egyptian, Celtic and Germanic paganisms; Haitian Vodou and the African diaspora; Asian and Pacific spiritualities; indigenous lifeways; Faery; Chaos Magic; Discordianism; Science Fiction; Gnostic Christianity; Roman Catholicism; and other streams of wisdom ancient and modern from at home and all over the globe and beyond.

I have a passion for the Faery Pentagrams of Iron and Pearl, for song and chant, and for astronomical esoterica, and as a Native Texan I bring my love of Texas and her flora, fauna, and geography into my work. I am active in the Reclaiming Tradition of Witchcraft with Tejas Web (Tejasweb.org) where I use technology to weave community. I am a minister of the Universal Life Church. I'm also gay and single. I live in Austin, Tx. Long live Barton Springs!

Attention!

Because spirituality is such an individual matter, the client is expected to exercise their own judgement and is fully responsible for their own self care and spiritual process. Fees paid are for time and materials, and no specific result is guaranteed in any way. Spirit may have other plans. Services rendered are of an educational or religious nature and not a substitute for a professional psychotherapist or medical or legal practitioner.

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<http://www.loudwire.net/users/pitch/>

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Here's the Pitch

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M. Macha NightMare

Surfing the Apocalypse

Suburban Legend

Messy Stench

Get Grrrly Wallpaper Sun, Jan. 30th, 2005 12:21

Current Mood:

crazy

Current Music:

Lis Gerrard & Mirror Pool

This site came highly recommended in the desktop customization

realm. Top-notch illustration. Dom is Australian.

Turns out that it includes 12 astrological-themed grrrly wallpapers.
To my eye, Dom's grafix look a little like S. Clay Wilson's.
At certain angles.

Check out Dom's site at:

www.dom.com.au

(Leave a comment)

Trina Robbins--My Favorite Comic Artist

Current Mood:

[mood icon] hopeful

Current Music:

Lisa Gerrard & Mirror Pool

If I had to pick my favorite comic artist, then I'd pick Trina.

She draws with an enchantingly plain style that deceives the eye with its simplicity. You don't notice her skill because her lines appear so *just right.* Emblematic. Heraldic.

Trina is, besides being an accomplished artist, a scholar of comics and cartoons, and the author of several authoritative books on women in comics.

She also writes and illustrates her own books, a number exploring Pagan and Neo-Pagan themes. Myself, I think that Trina's work is under-appreciated in the Neo-Pagan community. Maybe because there's not so much crossover with the world of comics.

To find out more about Trina and her art and her books, check out Trina Robbins.com:

<http://207.150.192.12/temp/trinarob/>

(Leave a comment)

Susie Bright & The Zap! Krew Sat, Jan. 29th, 2005 12:12

Current Mood:

[mood icon] jubilant

Current Music:

HawaiinStyle Band

I think that Susie Bright's the cat's pajamas,
and I have since I first met her back in the very days

she's blogging about here--when she was working at Good Vibes.

But until I read this blog entry, I didn't know that she was a gal-pal of the Zap! underground comix krew. That she lived for a time in France just down the lane from Bob Crumb and Aline. That she was a Zap! krew! mystery babe. That S.Clay Wilson kicked her ass out of his house.

Oh, I just love the tentacles of the Underground!

Check out: *Susie the Zap! Comix Groupie Reaches Pinnacle of Dada*

http://susiebright.blogs.com/susie_brights_journal_/2005/01/susie_zap_jam_g.html

Her whole blog's pretty interesting, if you're a blog-checker.

Read em. Smuggled em. Hawked em. Love em. Zap! Comix!

Read em. Would smuggle em. Reviewed em. Love em. Susie's books!

Pitch the giddy fanboy & old-time comix guy

(Leave a comment)

A Spell To Abolish *Witchcrap* Spellbooks!

Current Mood:

[mood icon] creative

Current Music:

Hawaiian Style Band

Over on Beliefnet.com, there's an article about the ever-growing popularity of spell books for those who want to do *something* about *something.* A lot of Neo-Pagan practitioners have another name for these spell books and things like them--*witchcrap.*

Is Wicca Under a Spell?

As publishers produce more books about casting spells, is the spiritual message of witchcraft getting lost?

By Carl McColman

This spell is my response to *witchcrap.*

By the power of this and that.

My Grandma's cookbook, my magic hat,
Just decalim this spell three times a day:

Goddess, make all witchcrap book GO AWAY!

If it's not obvious, I'm one of those who holds that, yes, Neo-Pagan Craft practice does conduct you on a spiritual journey.

(Leave a comment)

Wilson's Almanac Mon, Jan. 17th, 2005 11:34

Current Mood:

[mood icon] contemplative

Current Music:

Nature/slush splashes outside

I recently came across a useful and interesting web site called *Wilson's Almanac.* It offers a lot of information of various sorts. Lots of Pagan-related pieces. Discordian calendars. Tree calendars. Virgin of Guadalupe. Horned Gods. But wait, there's more...Check it out.

One of the most intriguing features is a manual about how one might go about feeling better rather than worse, written by the Almanac's editor/creator, Pip Wilson. Wilson came to a bad patch in life, almost committed suicide on the skid through it, then regained some control over things, and determined to live better. This manual is one result.

I found it both provocative--of feeling better myself--and affirmative--of doing much the same in my everyday living as Wilson suggests.

Good sense is common sense, after all!

I am deep-rooted in feeling better. In clarity. In lucidity. In honesty--relentless honesty that preys upon self-deception, double-think, agit-prop, and enslavement to habit, convention, and what others do. In warm, illuminating, amity and commonwealthiness.

Here's a quotation about what to hold faith in from Wilson's manual:

*f you are miserable, I believe you have to find a greater depth of faith in something, and do it fast. Do it today. The main criterion is that your faith should be placed where the following

principles are to be found:

Personal power;
Good behaviour;
Optimism;
Dignity of all human beings.*

Here's a quotation about seeking help from Wilson's manual:

The image we try to maintain can bring us undone. I can't save my face and my butt at the same time. Terminal cool kills.

Simple, useful, helpful, reliable stuff. *Wilson's Almanac.*

<http://www.wilsonsalmanac.com/manual.html>

(Leave a comment)

My White Lesbian Name Fri, Jan. 7th, 2005 14:11

Current Mood:

[mood icon] thankful

Current Music:

more Greek Gypsy songs

Max Airborn created a name generator--*My White Lesbian Name.*

www.lustydevil.com/lesboname.html/

I determined to unleash the White Lesbian within me, and find out her name. (I imagined that I already knew it, and her. But that's blogging of a different colour and not frightening the horse.) I took a deep breath, concentrated on my inner White Lesbian, and clicked the name generator button...(taa! daa!)

My White Lesbian Name is:

CREAMY RUBBINGSNAKE

And you know what? It's the TRUE NAME of my inner White Lesbian!

A femme toss of the head and a big MAC lipsticked kiss (spwhunk!) to Max!

(Leave a comment)

Something Susan Sontag Said

Current Mood:

[mood icon] curious

Current Music:

it's Celtic...

"As I've become less attractive to men, so I've found myself more with women. It's what happens. Ask any woman my age. More women come on to you than men. And women are fantastic. Around 40, women blossom. Women are a work-in-progress. Men burn out."

--Susan Sontag, essayist, author, social and literary critic, lesbian/bisexual

(Leave a comment)

EROS Days

Current Mood:

[mood icon] jubilant

Current Music:

from *Songs of Greece's Gypsies*

I came across this time of celebration on Dr. Susan Block's web site. Block is a sex-positive counselor and radio-TV personality from LA. She also supports The Dr. Susan Block Institute for the Erotic Arts & Sciences, including a gallery and performance space. I think that Eros Days began there.

Her site offers a cornucopia of info about all sorts of sex-related stuff, and its organized like a click-a-link encyclopedia.

Planetoid Eros is shaped a lot like a penis. There's a little animation on the web site that makes this obvious--planetoid as pecker! ;=p

Eros Days--I'm In!

<http://www.drsusanblock.com/anindex.htm>

~~~~~\info~~~~~

Every year, around January 22-25, the Planet Eros is at its closest distance to the Earth. Does this mean that this is the time when the Erotic Force, the Spirit of Sex is closest to us? Perhaps.

~~~~~\info~~~~~

(Leave a comment)

2005--My Astrological Year of SEX Tue, Jan. 4th, 2005 18:49

Current Mood:

[mood icon] optimistic
from Nerve.com, my astrological year of sex predictions:
[Note: I'm a single Pisces.]

Pisces (Feb. 19-Mar. 20)

Jupiter, the lord of fortune and eroticism, guarantees you'll meet very few people this year that you wouldn't consider screwing.

If you're in a relationship, you'll find yourself desperate to explore a different side of yourself in bed. Don't freak. If your lover is a good one, he or she will be thrilled to try new positions, new toys, perhaps even additional boys (or girls) to keep you happy. Just be sure that if you've got multiple partners on the mind, you discuss it beforehand, instead of surprising your lover with your best friend Bob.

Single Pisces will be equally exploratory. Unfortunately, they're also likely to have an uncomfortable run-in with authority (i.e., cops, a boss, mom). So if it's public sex or copy-machine sex or childhood-bedroom sex that you're after, a little planning will be in order. The eighth house thrives through erotic power, but it grows wise with insight.

As annoying as it sounds, don't forget to think about why you want the dirty things you do.

[Rising to the challenge, I'm already thinking about why I want the dirty things I do. It really doesn't annoy me. ;=p]

(Leave a comment)

On Being A Master...

Current Mood:

[mood icon] creative

Publisher: Robyn Pearce robyn@gettingagripontime.com

<http://www.gettingagripontime.com>

(c) TimeLogic Corporation 2004

1. How to become a Master of your environment - and your life

Vicky White, a Kiwi living in Canada, is a feng shui expert who shares very practical ideas in her regular ezine. Many of the Paper War principles I teach align very naturally to the essence of feng shui, although I'm coming from a different angle in my teachings.

For instance, here are three of my basic tenets:

If our environment is cluttered and messy we can't think straight,

and will not be as efficient and effective.

Every item, object, piece of paper, email in your inbox - all connect to you with an invisible silver thread. Do they energise you or pull you down? If the latter, let them go.

Badly laid-out offices impact your productivity.

So, I always make time for Vicky's ezine, even when really busy. The following snippet from her latest epistle really caught my eye.

Being a Master Means.....

Feng Shui is about vibrations and attraction. Vibrations come from your thoughts, actions, emotions and environments. Raise those vibrations and you will attract more of what you want.

Here are some ways a master would raise her/his vibrations.

Being a master means.....

Even if you have escape fantasies, you know they might make great vacations but will likely not bring you long lasting fulfilment.

Looking truth in the eye and blessing the lessons.

Knowing chaos is purely a shake up of energy and something big is about to happen. If you're on the right track you keep on walking.

Knowing flow comes from hearing those quiet voices within. Overwhelm and struggle alerts you to something that's out of alignment.

A master knows it's time to work less and listen more.

Synchronicity brings continual messages and you watch for them.

Being a master means continual letting go of anything that no longer works for you. Could be clothes, people, computer clutter, and habits.

Focusing on your vision - the big picture - in good times and bad.

Creating a work and home environment that supports you rather than works against you.

Knowing everything is energy and like attracts like. It takes 16 seconds of focused thought to start manifesting more of the same vibration. Masters choose to focus on outcomes, rather than issues with their low energy vibration.

It means accepting support from your Helpful People - those who empower you, add their strengths to yours to create something bigger, and your Coach who cuts through the *#\$@& and reminds you of who you are.

Sometimes the best thing you can do is take a break, take a few deep breaths and ask yourself, 'How would a master handle this situation?'

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Vicky White is a Certified Feng Shui Consultant & Life Coach. For a FREE e-course "Your Secret Weapon: Powerful Feng Shui Tips to Give Your Business the Competitive Edge" go to <http://www.LifeDesignStrategies.com/>

(Leave a comment)

Paper Trails & Voting Machines Sun, Jan. 2nd, 2005 12:30

Current Mood:

[mood icon] aggravated

Current Music:

from *Songs of Greece's Gypsies,* various artists

The manufacturers of the electronic voting machines used in the fishy elections keep telling us that they cannot generate paper trails of individual votes cast. The manufacturers would have us believe that generating paper trails is somehow advanced technology like UFOs.

Voters are from Earth, paper trails are from The Oort Cloud.

But there is a paper-trail generating technology in use all over the planet, and it has been in use for decades. Using this technology, each and every unique transaction can be individually recorded, assigned unique identifiers, printed, and delivered in a matter of moments. This technology is extremely accurate and the some of the world's largest corporations rely it.

What is this technology?

Cash registers.

If the likes of Wal-Mart can generate hundreds of thousands of paper trails--called *receipts*--a day, day after day, year in and year out, then why can't the voting machine manufacturers?

They can. That they try to bamboozle us about paper trails just points out how much they prize shoddy goods and crooked politics.

(Leave a comment)

From *Things To Do in the Bad Times* Wed, Dec. 29th, 2004 20:10

Current Mood:

[mood icon] discontent

Current Music:

The Dark Rose album by Celia Briar

I'm a regular visitor to *The Progressive Review* web site--

<http://prorev.com>

There's an interesting and challenging little list up right now called *THINGS TO DO IN THE BAD TIMES* by Sam Smith, that includes the quotation below. I think it's a useful reminder of who changes what--and why.

<http://prorev.com/thingstodo.htm>

Musing Right Now, What's Big & Getting Bigger Ain't So Good For All Us Little Guys, Or More Wealth For COMMONWEALTH! Rose,

^^^^^^^^^^^^^^^^^^^^quote begins^^^^^^^^^^^^^^^^^^^^

REDISCOVER POPULISM

Contrary to the myth propagated by the media and the RICO-enabled Democratic Party leadership, populism is not dead. In fact, since the late 1800s it's been the one thing that has repeatedly worked for progressives. The real divide in this country is not between Democrats and Republicans, blue states and red, conservatives and liberals, faith-based and sectarian, or socialists and capitalists, but between little folk and big shots, between ordinary citizens and their leaders. The Democratic elite don't want you thinking about this because it gets its money from the latter even while pretending to represent

the former.

~~~~~quote ends~~~~~

(Leave a comment)

Spawn of X-Mas... Fri, Dec. 24th, 2004 10:59

Current Mood:

[mood icon] thankful

Current Music:

Cthulvian carols, of course...

Ia! Ia! Cthulhu Ftaghn...

From the slime-festering shores and ichor- dripping alleyways of Innsmouth, through the mouldering woods we go, to Arkham, to slow-seeping poisonous patches of colour meant ne'er to be seen by mere mortal eyes, to Dunwich haunted by horrors shattering to our simple minds, to degenerate vestiges of cross-bred races, to all that's squinty, slimy, slitherous, to antique sorceries of unspeakable magics and energies askew from those known to humankind, to moldering tomes in forgotten tongues, to dreaming undead Cthulhu impatient in drowned Ryl'eh, to all that ruins, wracks, and makes us wretched during this season of small sunlight...

The Spawn of X-Mas and the Cthulhuvian carols that I, for one as long as my brain pan holds, trembling before ancient mysteries, dare to croak--

~~~~~

The Carol of the Old Ones

Lyrics by A.H. Leman, to the tune of ``Carol of the Bells" by M. Leontovich:

Look to the sky way up on high

There in the nigh stars now are right

Eons have passed now then at last

Whence They were penned They will descend

They will return mankind will learn
New kinds of fear once They are here
As They reclaim all in Their name
Watch only can powerless man

Ignorant fools mankind now rules
Where They ruled then it's Theirs again
Madness will reign terror and pain
Woes without end where They extend

Scary scary scary scary Solstice
Very very very scary Solstice

Up from the sea from underground
Down from the sky They're all around
They will return mankind will learn
New kinds of fear when They are hear

They will return

[followed by a glorious arrangement of four part harmonies]

~~~~~

Rudolph the Red Nosed Cultist

By Bryan M. Ball. ``I was sitting here on a beautiful Sunday afternoon doing problems from Jackson (Classical Electrodynamics, or Hell for those in the know), when I found myself jotting down the following carols. Hope you enjoy."

Rudolph the Red Nosed Cultist

had a few insanities

and if you ever saw him

he'll be chanting with great glee

Cthulhu fthagn la - aa

He is sleeping 'neath the foam

as he stared out the window

through the bars where he made his home

Then one foggy moon streaked eve

Cthulhu came to say

Rudolph with your mind so brave

won't you be my eternal slave

then all the other cultists

joined together in a prayer

Rudolph the mighty high priest

has joined Cthulhu in his lair.

~~~~~

Azathoth, Azathoth

By Bryan M. Ball.

To the tune of ``Jingle Bells":

Azathoth

Azathoth

Azathoth, the King

Center of the Universe,

Insanity he brings, Hey!

Azathoth

Azathoth

Azathoth, the King

Center of the Universe

Insanity he brings

Writhing round the place

Insane pipers pipe

Takes up lots of space

The stars are getting ripe

R'Lyeh soon may rise

Nyarlathept plots

Earth will be the prize

We'll all lose our spots, Ohhh

Death and pain to most he brings, Ris'n with darkness in His wings.

ADAM. You're creative, willing to live in the moment, and make the most of "found materials." You enjoy outdoor life and being in on the ground floor of things, though you tend to try to pass off responsibility.

15 - 24

PETER. You're a regular guy. Family oriented, steady job, yet willing to grow and change. If anything, you talk before you think, but you're willing to own up to your mistakes and move on.

25 - 34

JOSEPH (Jacob's son). Self-assured and proud of it, you're leadership material through and through. Hey, can you help it if other people think you know it all? You do!

35 - 40

JOHN THE BAPTIST. You have an unerring vision of who you are and what you believe. In fact, you're pretty sure about what others should believe, too. A minimalist when it comes to lifestyle, some may call you a control freak. But when you're right, you're right.

Which Bible Hero Are You?

I am a JOSEPH, by the skin of my...teeth. Leadership material in a technicolor dreamcoat

or was that the musical?

(Leave a comment)

My Belief-O-Matic Religion Fri, Dec. 17th, 2004 13:01

Current Mood:

[mood icon] ecstatic

Current Music:

Shudda Sarang, Anoushka Shankar

Hey1 It's the Yuletide Season. I'm too harried to write much about things that challenge me. So I'm taking web site quizzes.

This one--called *Belief-O-Matic--is from the Beliefnet site
[<http://www.beliefnet.com/>]

The quiz is interesting because as a respondent you get to choose not only a response statement but also you get to weight the overall importance of the statement. Things about spirituality that uphold metaphysical arches or theological ceilings may be acknowledged as more important than, say, original sin. (As a Neo-Pagan, original sin is a glamour, a tricky light in the marsh that will get you bogged down, ethereal--hence, given no weight!)

I think that this set of results pretty fairly correlates with my results on the political quiz, except that I seem to have missed out on Hinduism and Taoism, which as influences I'd rate at more than 2/3rds. Must be that I'm a Westerner, a Left-Coaster, and too Tantric for my own good. ;=p

My Belief-O-Matic Top Ten:

1. Mahayana Buddhism (100%)
2. Unitarian Universalism (97%)
3. Neo-Pagan (94%)
4. Liberal Quakers (92%)
5. Theravada Buddhism (90%)
6. Mainline to Liberal Christian Protestants (89%)
7. New Age (88%)
8. Taoism (70%)
9. Hinduism (67%)
10. Bahá'í Faith (67%)

For real, I am Neo-Pagan, much influenced by Buddhist philosophy, Taoist views, and Hindu outlooks on nature, deity, life, and the whole cosmos-in-action-then-repose. Polytheistic, progressive, and prone to magic.

(Leave a comment)

My Place On The Political Compass Sun, Dec. 12th, 2004 22:40

Current Mood:

[mood icon] contemplative

Current Music:

Wizard of Oz music from TV

Somehow I surfed in to The Political Compass web site.

www.politicalcompass.org

the Political compass offers an internet quiz of some 6-8 pages. It calculates your score, then displays it on a four-quadrant graph.

The vertical axis runs from Fascism at the top to Anarchism at the bottom.

The horizontal axis runs from Communism at the left to Neo-Liberalism at the right.

My score:

Economic Left/Right-- minus 6.75

Social Libertarian/Authoritarian-- minus 5.03

My place on the Political Compass is near folks like Gandhi and Mandela and the Dalai Lama. I'm suspended between Anarchism and Communitarianism, swinging far from the curvatures of oppression and domination.

(2 comments | [Leave a comment](#))

Chant to Grizzly Bear Sat, Dec. 11th, 2004 11:22

Current Mood:

[mood icon] contemplative

I happened to see this in *The Desert Sage*, a newsletter published by the High Desert Museum in Bend, OR. It's a modern poem/song to Grizzly Bear apparently composed for the interview by Rick Bartow, an artist who painted *Bear for Lily* currently on display at the museum. Bartow is part Wiyot (a Northern California tribe).

Wiyot Chant to Grizzly Bear, (c) 2004 Rick Bartow

Nickwitch, iyee kwee!
kosket saw tawmp?
Och la may Nickwitch
Och la may Nickwitch
Och la may Nickwitch
Che wa Nickwitch
Nack may kwee let way
Che wa Nickwitch
Che wa.

Grizzly bear, hello. Longtime no see you--
where are you going?
Come in the house grizzly bear
Come in the house grizzly bear
Come in the house grizzly bear
for you grizzly bear

my crying eyes for you
for you grizzly bear
for you.

(Leave a comment)

Prevaricate & Deny
Current Mood:
[mood icon] irritated
Prevaricate & Deny,
Or, No Truth, No Consequences

Prevaricate & Deny
Prevaricate & Deny

It didn't happen, and
If it did, I didn't do it!

Prevaricate & Deny
Prevaricate & Deny

It couldn't be, and
If it was, I wouldn't.

Prevaricate & Deny
Prevaricate & Deny

It wasn't love, and
The world sucks, and I never!

(Leave a comment)

Dark Night for Believing Sun, Dec. 5th, 2004 22:45
Current Mood:
[mood icon] busy
Want of Love doesn't
Break our hearts,
Want of life does.
The crisis of my belief
Is my belief in
Social Order.
The temptation I lived
During
The Dark Night of Iraqi Souls
Was the temptation
To be a member of My society.

The high tech war
Is televised live and
Rebroadcast during prime time
For your convenience.
“Smart weapons are moral:
They shed only the Blood of the guilty.”
“Would we lie?”
Satan lives -
In our Social Order.
I’m no Satanist.
I recognize a warhead
As a cornucopia inverted.
These days i believe in
The Heart,
Music,
Blood Memory,
The Goddess,
Wisdom,
Compassion,
Mysteries,
Everything hot,
Animal Powers,
Not making sense,
Life
Dancing.

Dark Night for Believing
(c) 2004

(Leave a comment)

Crisis of Belief
Current Mood:
[mood icon] working
Current Music:
soundtrack to *Morocco* (1932)/TV
I see in the world,
In My Self,
Order
That I can Express
Only as a crisis of belief.
Our universe is:
not Like this,
Connected by seeming magic,
Dancing to music
Heard Hot in the heart.

The corporate state
Rewards the rational,
The practical,
The Obedient,
The Greedy for things.
The corporate state
Runs things
For the good of us all.
Things are especially good
At the top.
But Wisdom teaches:
Things Are Lies.
Things Are Lies.
Things Are Lies.
The corporate state is
Built with lies,
And we lie when we say
We do not know this.
"Work Will Make You Free"
Beneath this sign,
Our Hearts Are broken.

Crisis of Belief
(c) 2004

(Leave a comment)

(Go to top)

<http://www.southernferi.com/pages/1/index.htm>
2 captures
1 Dec 2005 - 27 Jun 2006
Nov DEC Jan
01
2004 2005 2006

About this capture

<http://faerywolf.com/>
453 captures
4 Dec 2000 - 12 Dec 2025
Feb MAR May
23

2004 2005 2006

About this capture

Welcome to Faerywolf

Faerywolf

<http://www.faerywolf.com/index2.html>

60 captures

8 Mar 2001 - 26 Jan 2021

Feb MAR Aug

05

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About this capture

being a dwelling place for faeries, witches, warlocks, pagans, heathens, and other friends of the enchantments.

Updated 8/27/04. [Click here for details.](#)

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<http://thorncoyle.com/>
1,251 captures
6 Jun 2002 - 15 Dec 2025
Feb MAR Jun
24
2004 2005 2006

About this capture

T. Thorn Coyle
pic of Thorn
pic of evolbookcircle
March 23, 2005

music
musings
magic
ontheroad
inprint
atheart
home

Open the realms
of senses and sunlight.
Enter the portal —
the eye of the storm
Breathe in the wonder
of quiet and midnight.
Moving in beauty —
what will take form?

The Gods, they are walking.
Our bodies are dancing.
The sacred is with us on earth.

Welcome . . .

Come explore Thorn's new book *Evolutionary Witchcraft*,

Give a listen to "Persephone", from Thorn's newest CD, "Give Us a Kiss!"

Discover Thorn's music, workshops and writings.

Join Thorn's mailing list

thorn@thorncoyle.com

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Site designed by Eastly Arts. Photos by Charles Gatewood.

<http://www.feritradition.org/feriquotes.htm>

1 capture

8 Apr 2005

Mar APR May

08

2004 2005 2006

About this capture

Image ©2004 Chas Bogan

The Feri Tradition of Witchcraft

Here is a list of quotes by Feri initites and practitioners concerning the nature of our tradition.

Spring 2005:

"Our Pagan community is growing and showing much bright promise. The Craft is a tough weed that will grow many strange flowers and bear strange fruits, so we must try and tolerate different ways of practicing it. Learn from what we see and if we cannot use it, let the others try, even if they eat bad fruit and go balls up!"

—Victor Anderson, Green Egg, Vol. XXVI, No. 100, Spring 1993

Winter 2005:

On the dangers of Feri:

"Every path or power has its own peculiar poison, by which I mean that each path by the way it shapes the character of its practitioners also brings the risk of certain traps that come with treading that particular territory."

—Morpheus Ravenna Anima

Winter 2004:

"It's my considered opinion that when we all mature and get serious about feri/faerie/phary that it will only serve to illuminate whatever our personal core beliefs have been during our lifetimes. and this illumination will help us shed those things which are neither useful nor beautiful, and keep those things that are."

—Valerie Walker

Classes · Communities

Essays

People

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Misc

Projects/Publications

<http://www.feritradition.org/projects.htm>

2 captures

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Apr SEP Oct

05

2004 2005 2006

About this capture

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The Feri Tradition of Witchcraft

Projects/Publications

Witch Eye: A Zine of Feri Uprising

Acorn Guild Press

Compost Coven

Feri Gold

Land of the Feri

Pandemonaeon

White Wand

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<http://www.feritradition.org/projects.htm>
2 captures
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Apr SEP Oct
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The Feri Tradition of Witchcraft

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<http://www.feritradition.org/witcheye/index.html>
13 captures
27 Feb 2003 - 15 Dec 2010
Aug OCT Jun
19
2003 2004 2007

About this capture
Witch Eye logo ©2004 Storm Faerywolf

Witch Eye #9: Click [HERE](#) to view contents!

\$7

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Issue #9

Mabon 2004

NEW!

Remembering Alison Harlow

Scourging in Witchcraft

Fairies in Serbian Mythology

The Goddess Works Just Down the Street

The Lead Pentacle
of Night Hares

Some Things I Know About Nimue

Kala Pipe Ritual

Grumpy Fae

...and more!

Witch Eye is an occasional paper zine full of art, lore & discussion inspired and/or informed by the Feri/Faerie/Faery tradition of Witchcraft, meaning various permutations of the tradition passed down by Victor & Cora Anderson.

Send us art! Send us writing! Send us ideas!

Deadline for Witch Eye #10:

January 1, 2005

Spotlight theme for this issue will be "The Gods of Feri"
although all Submissions are always welcome.

Previous issues:

Index of ALL Witch Eye articles on this site

Witch Eye #1: Cover image by Stevee Postman

Witch Eye #2: Cover image by

Ian Anderson Witch Eye #3: Cover image by Michele Jackson

Witch Eye #4:

Cover photo by Storm Faerywolf, design by Kane Scarlett

SOLD OUT

Witch Eye #1

(Samhain, 1999)

Cover image by Stevee Postman. SOLD OUT

Witch Eye #2

(Beltaine, 2000)

Cover image by Ian Anderson. SOLD OUT

Witch Eye #3

(August, 2000)

Cover image by Michele Jackson.

SOLD OUT

Witch Eye #4

(February, 2001)

Cover photo by Storm Faerywolf. Design by Kane Scarlett.

Witch Eye #5: Cover image by Kelesyn & Jim Witch Eye #6: Cover by Storm Faerywolf Witch Eye #7: Cover by Chas Bogan and Storm Faerywolf Witch Eye #8: Cover photo by Rhea Shemazi

SOLD OUT

Witch Eye #5

(Sept. 2001)

Cover image by Kelesyn & Jim. SOLD OUT

Witch Eye #6

(March, 2002)

Cover image by

Storm Faerywolf

SOLD OUT

Witch Eye #7

(January 2003)

Cover by Chas Bogan and Storm Faerywolf

Still available!

Witch Eye #8

(November 2003)

Cover photo by

Rhea Shemazi

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The views expressed in Witch Eye do not necessarily reflect those of the editors and/or staff.

Updated September 21, 2004

<http://www.feritradition.org/witcheye/index.html>

13 captures

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Aug OCT Jun

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(November 2003)
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Rhea Shemazi

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Updated September 21, 2004
<http://www.acornguild.com/>
213 captures
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Apr AUG Nov
29
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Check back soon for more great books!

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A Gathering of Great Books

In print at last!
The Witches' Sabbats
The Witches' Sabbats
by Mike Nichols
Foreword by Wren Walker
Illustrations by Heather Lloyd

1st North American edition 2005
ISBN 0-9710050-2-8
List price: \$14.00
160 pages, paper, 21 illustrations
Witchcraft/Wicca/Paganism
Release date: September 1, 2005

Available for order from
your favorite bookseller!
The Ultimate Guide to Pagan Holidays

"While the true believers and their critics may rage at one another about just how old Witchcraft or Wicca really is, one thing cannot be disputed: our holidays are the oldest in the world."

—Mike Nichols, *The Witches' Sabbats*

From the award-winning author of *The Witches' Sabbats* Web site, Nichols discusses the historical and mythological customs, lore, and traditions associated with the eight Pagan holidays. Beautifully illustrated by Heather Lloyd, *The Witches' Sabbats* includes:
A new preface, "Counting the Days";
A new, never-before published essay, "Marking the Sabbats";
A new bibliography and index;
Two recent articles;
Plus four additional thought-provoking essays!

"One of the best books on the Wheel of the Year."

--Christopher Penczak, author of *The Outer Temple of Witchcraft*

"Mike Nichols is a rare treasure in our emerging Pagan community. His feet are firmly placed on the terra firma of tradition and he holds a wealth of knowledge and lore."

--M. Macha NightMare, author of *Pagan Pride*; *Witchcraft and the Web*; and, with Starhawk, *The Pagan Book of Living and Dying*

"You couldn't ask for a better explanation of what the holidays are all about."

--Robin Wood, creator and author of *The Robin Wood Tarot*

"Arguably the finest Sabbats writing in the modern Craft today."

--Fritz Jung, The Witches' Voice

"Mike Nichols's work on the Pagan Holidays is quickly becoming the standard on the subject."

--Wren Walker, The Witches' Voice

Read more...

About Mike Nichols

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<http://www.compostcoven.org/>

71 captures

17 Apr 2001 - 5 May 2009

Mar AUG Dec

18

2004 2005 2006

About this capture

The Official Website of Compost Coven, Inc.

The Official Seal of Compost Coven, Inc.

click to enter

powered by laughing squid
<http://www.geocities.com/ferigold/>
40 captures
20 Oct 2001 - 21 Jan 2025
Jul AUG Mar
27
2004 2005 2007

About this capture
Faery Gold

All That Glitters Is Not Faery

Folklore tells of mortals who, upon visiting Elphame or Faeryland, were astounded by the wealth there to be seen. Piles of gold and jewels, rich tapestries, luscious fruits. They lusted to have this wealth for themselves, so the greedy mortals stuffed their pockets and bags with the loot, and then upon returning to the light of the Dayworld, found the gold turned to lead and the jewels to glass. Apples taken from Elphame turn to wood, silks to burlap. That which is stolen from the Elves profits nothing, and can not sustain life nor satisfy desire. The gifts of Elphame are not to be seized by force or fraud; only that which is freely given may be said to be of the Grey Folk.

This website is for the purpose of exposing plagiarisms and misrepresentations regarding the Anderson Faery Tradition (also spelled "Feri") on the Web, so that honest seekers will not be misled by the appearance of a cloak of Faery glamour. By the Dancer in the Flames, may the light of truth reveal the Way to those who would be pixie-led down the garden path to destruction, and may the stones of Earthwoman cause the dishonest to stumble and fall of their own carelessness and ignorance. May Dawnwoman's wings shelter the just, and may the Lady Sirena pour all Her love upon those seeking wisdom.

By Our Lady Of The Stars, Queen of Heaven and Hell, So Mote It Be.

News Flash: 27 June 2005

Since it has come to our attention that there has been a schism in YTT, the above open letter no longer applies to The Church of Y Tylwyth Teg properly speaking, whose new web site is now located at Ytylwythteg.org. Faery Gold is satisfied at this time that its editorial concerns have been met. Their current website does not impinge on anyone's copyrights as far as we can tell. The Church has separated from its previous leader, Bill Wheeler, aka Rhuddlwn Gawr, who has constituted a "new" organization called Dynion Mwyn, using the same web domain however, Tylwythteg.com.

Here is The Church of Y Tylwyth Teg's statement regarding their future directions.

For the time being, due to a diversity of projects, we will leave the YTT Files as they are as an historical document. Some minor editing may occur in the near future. We wish the Church of Y Tylwyth Teg the best in their pursuit of integrity and honor as they move forward under the leadership of Cerridwen and its board, and hope they will endeavor to scrutinize their offline lessons and materials for scholarship and attribution. The materials on our site will give them a good place to begin this research.

As the original web domain still exists, some of these concerns above may still apply to the owner of that domain that is now unaffiliated with Y Tylwyth Teg. We hope the situation in that regard has improved since we began this site in 2001.

~ FGwitches

CONTENTS

I. *Now Here - The Truthfaery Files*

The Truthfaery Files, detailing the extensive plagiarism in the books of Kisma Stepanich, has found a new home at Faery Gold. 9 Aug 2001.

II. *Y Tylwyth Teg's Plagiarism of Faery and Wiccan Authors*

An Open Letter To The Pagan Community

Revised August 7, 2001

Get the whole story here....

Enjoy the show, and if it be your Will, get involved. Pass this site on to your pagan friends, and help keep us informed.

III. The "Road to Faerie" Site

"That Faerie Site" on Geocities that folks ask or comment about.

Anderson Faery Links:

FeriTradition.org

What Is F(a)er(i/y)?

Andraste/Anna Korn

Gabriel

Storm Faerywolf

Francesca De Grandis

To Report Stolen Faery Gold Email:

ferigold@yahoo.com

Credits

"Smoking Witches" image from Witch Way Graphics.

Thanks to: The Truthfaeries, and other contributors and correspondents with Faery Gold - you know who you are. You have all been a well-spring of content, historical background, and helpful suggestions.

Last update: 09 Feb 2005

1 1

<http://www.geocities.com/Athens/Rhodes/5569/>

35 captures

1 Oct 1999 - 30 Nov 2024

Jan JAN Jul

31

2005 2006 2009

About this capture
The Feri Tradition
The Star Goddess

Welcome

The Feri Tradition, founded by Victor Anderson and practiced primarily in California, is one of the older American Wiccan traditions.

Step on this Road to Faerie to learn more about this little known path.

Oh, see you not yon narrow road
So thick beset with thorn and briars?
That is the path of righteousness,
Though after it but few inquire.
And see you not that broad, broad road
That lies across that lily leven?
That is the path of wickedness,
Though some call it the road to Heaven.

And see you not that bonnie road
That winds about the fernie brae?
That is the road to fair Elfland
Where thou and I this night must gae.

1

<http://www.pandemonaeon.com/>

79 captures

5 May 2001 - 19 Dec 2021

Apr OCT Dec

23

2004 2005 2006

About this capture

WWW Design and Programming by
Kurland Digital

Pandemonaeon is a San Francisco Bay Area band that fuses Rock, Celtic, and Middle-Eastern influences to create an experience that can only be called magical.

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<http://www.whitewand.com/>
176 captures
16 Feb 2004 - 17 Sep 2025
Apr AUG Nov
27
2004 2005 2006

About this capture
intersection of art and Feri
<http://www.feritradiation.org/shop.htm>
3 captures
8 Apr 2005 - 7 Aug 2011
Apr SEP Aug
06
2004 2005 2011

About this capture

Image ©2004 Chas Bogan
The Feri Tradition of Witchcraft

Online Feri Shop
Art and tools from the realm of Feri!

Non- U.S. Customers please email us for shipping rates
to your country before ordering.

Ritual Tools

Journals

Statuary

Books

Cards

Posters & Prints

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Tiles/Boxes

Classes · Communities

Essays

People

Home

Shop

Misc

Projects/Publications

<http://www.feritradition.org/misc.htm>

1 capture

8 Apr 2005

Mar APR May

08

2004 2005 2006

About this capture
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The Feri Tradition of Witchcraft

Misc. Links

Message to the Feri Community

from Anaar

General Witchcraft:
The Witches' Voice

Classes · Communities

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http://www.geocities.com/feri_guardian/

4 captures

03 May 2005 - 24 Oct 2009

Apr MAY Jun

03

2004 2005 2006

About this capture

In August of 2003, Anaar was passed the rite of the Grandmastership by Cora Anderson.

While not all lines of the Feri tradition recognize the title or role of Grandmaster, this statement is presented in its entirety as it addresses a very real problem within our community.

I have been plagued with the recent events within the Feri community. There is a great deal of righteous anger, disgust and fear toward the actions of one of our priests, Gabriel Carrillo. I do not find this to be a single or even occasional event, but a series of recurring events. The events include curse threats, death threats and sexual involvement with uninitiated students. It is not my place to sort out the verity of these events. Nor is it my place to sit in judgment of my elder, former teacher and the Goddess-son of my Goddess-parents. But the Goddess compels me to state emphatically that I believe them to be true.

I am saddened that the response to these events have created controversy and division within the community. I have no wish to further this trend, but after taking counsel with many of my peers, I feel compelled to speak my truth, my honor.

Threatening gestures, words and actions are a weakness. Such action demands little to no responsibility on the part of the perpetrator, but creates much pain and disharmony to the victim. The tactics of personalizing, minimizing, distraction and denial

further weaken individual responsibility. It is not only inappropriate to claim that it was only a jest, or that it was said in passion, but is in fact an act of being powerless.

Sexual misconduct with a student is never honorable. The balance of power between teacher and student is always skewed to favor the teacher. Teaching is a position of power and authority. Priest hood is likewise a position of power. It is my personal practice that under no circumstances may a teacher approach a student in a sexual manner. It is abuse, it is rape. May Nimue have mercy! The true power of a teacher is to lead the student to an understanding of their power. Having sex with a student only confuses the issue.

I find the response from most of the community to be a healthy one. Righteous anger is good for us. But I can feel fear within us as well. This is quite disturbing. Fear is the number one enemy of Feri. Any priest who causes fear within us is a threat to our personal individual power. If enough of us hang our head in fear, avoiding the issue and not speaking our truth, then the collective power of our people will diminish.

After making Kala, I, Anaar, pray for Gabriel to be cleansed. I pray to Nimue for Her mercy, I pray to Mari for Her love, I pray to Anna for Her power. I fervently pray that She be generous and grant these favors to Gabriel. I see Gabriel clearly and say from my heart: "Gabriel, Word of honor, this is not my truth!" I keep my power.

I state clearly that my responsibility to Feri demands that I warn all prospective students of Gabriels' alleged past actions. I will not attend any workshops, gatherings or events sponsored by him. I will not feed his power by engaging in any of his arguments or tirades. I will serve by making protections and prayers for any who feels threatened or has claims of being damaged by him. I will not deny him. I will love him.

I ask the community to think deeply on this matter. Meditate on it, make your own prayers and statements. But above all, remember.....your worth, your love, your peace, your harmony, your power, your Goddess.

Evohe! Blessed Be,
Anaar
<http://www.witchvox.com/>
2,687 captures
16 Apr 1997 - 18 Dec 2025
Mar APR May
08
2004 2005 2006

About this capture

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of The World

Cinnabar Magick Rhiannon

(vox sponsor)

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74,086

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Your Community...

U States...

UK Regions

Canada...

Australia...

Countries...

Pages Today

21,920

[Since Midnite]

Since Site Launch

148,923,952

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Password:

Stay Connected?

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Help...

Global Notices

Community...

Apr.06: Looking for Vendors, Merchants, etc..

Apr.06: Help desperately needed in Holland

Apr.05: Rheia's Rhelm

Apr.05: Looking For Ideas on Pagan Parenting

Apr.04: Need funds to Sing in Austria...

[more]

Services...

Apr.05: Canadian Pagan Documentary

Apr.05: Paganstock

Apr.04: Gathering of the Tribes: Important Note

Apr.04: Eco-Psychology at Pagan Seminary

Apr.01: New Mythos Designs @ Cthulhu Dreaming !

[more]

Who, What...

Mission Statement: The Witches' Voice is a proactive educational network providing news, information services and resources for and about Pagans, Heathens, Witches and Wiccans.

Neutrality: TWV is a neutral forum open to all adherents of the various Heathen religions, Pagan, Witch, Wiccan traditions and to Solitary Practitioners who/that follow a positive code of ethics such as The Wiccan Rede or The Ring of Troth's, Nine Virtues.

No Advertising: Witchvox is a truly free community resource. We don't sell products, shake you for cash, or work any 'side deals' with Pagan Merchants or Publishing houses.

Note: If you see any vendors offering a percentage of sales as a donation to TWV, do know that we have no control over this sort of activity nor do we endorse it. If you want to support any group or org. we recommend that you do this directly.

Query Local
Services

Skill

Online: 8 years, 2 months and 12 days

4 hours, 36 minutes ago

French Priest Defends Landless Peasants In Brazil's Amazon Region

Source: Tyler Bridges, Knight Ridder Newspapers [724 reads]

As the sunlight began to fade, Henri des Roziers, a French Roman Catholic priest, stood next to a grave in a town near here and admitted that the killings that characterize land disputes deep in the Amazon sometimes cause him to question his faith in God.

It's no idle thought for him.

In the wake of the cold-blooded murder of an American nun, Sister Dorothy Stang, des Roziers, 75, who doubles as an attorney for landless peasants, has emerged as the next most likel... [Read More]

My Wicca: A Path to Understanding

by La'Terre [1,448 reads]

I came to my present understanding of Wicca after walking an interesting road. Like many of my fellows I was raised in a Christian faith (Catholicism to be precise) and, finding myself dissatisfied with its explanations for why the world functions the way that it does, left the Church in order to seek a spiritual truth that resonated with my core in a better way. Around my 15th birthday a good friend of mine introduced me to Wicca. Here I found something that spoke to me. Here I experienced the feelings of rebirth an... [more]

The Truth Is In The Experience.

by Snowdragon [1,645 reads]

My religion, if it can be called a religion (it's more a way of life for me), is full and fluid and like the ocean. It never stays in one place, it is ever changing and evolving like spring to summer and summer to fall. And I grow and change with it, adapting new ideas, establishing a greater sense of myself with every footstep. I send my roots down into the fertile soil and drink of the un-ending knowledge that this earth holds before me. And like the gardener whose careful hands tend the living, breathing earth I pr... [more]

jesusissavior.com

by Kerr Cuhulain [4,276 reads]

Yesterday I received an e-mail from an alert reader Melanie who told me that "As many of us are studying law enforcement or related fields in college, we are all familiar with you and your work, and read your "Witch Hunt" series with some interest." [1] Melanie

brought a web page of the Jesus-is-Savior.com site to my attention, which had been forwarded to her by a friend. She included her friend's observation that "Someone spent t... [more]

Magick Online: A New Perspective on an Old Tradition
by Lady Maat [480 reads]

The world of online magick is just 20 years old, having begun in the 'good old days' of Compuserve, when BBSs were the primary mode of transmitting information. Rituals were held online as early as 1985, with participants have reported highly successful results, akin to those found arising from physical rituals. Like physical covens, virtual covens (which may also be called 'temples, ' 'groves, ' or 'circles, ') do not last very long. So online magickal teaching has quite a bit of history to it, but stable online gro... [more]

Obit: Felicitas Goodman
by Witchvox [317 reads]

Word comes of the passing of Felicitas Goodman on 31 March. She was in her early nineties.

Born to ethnic German parents in Hungary, she attended the University of Heidelberg. She came to the United States after World War II and worked as a scientific translator before entering graduate school as a "nontraditional" student and earning a PhD in anthropology. She taught linguistics and anthropology at Denison University until retiring in 1979.

And then she began to devote herself full time to some very in... [more]

A Daily Devotional that Doubles as a Course in the Celtic Mysteries

366 Celt: A Year and a Day of Celtic Wisdom and Lore Views: 56,021

Author: Carl McColman

Category: Celtic Level: All

"Daily Celtic Inspirations Rooted in the Mysteries of the Spirit, a Reverence for Nature, and Compassion for Humanity." Drawing on myth, folklore, poetry, and the tales of Celtic gods and heroes, this book provides 366 daily meditations to show how anyone can explore the power of Celtic spirituality, every day of the year. Topics covered include: magic of the druids, animals and plants of Celtic lore, fairy stories and heroes of old, sacred sites and ancient treasures, the holy days of the wheel of the year, tales of

the gods and goddesses, key themes su ...

[\[Full Book Profile\]](#) [\[Author's Website\]](#)

This Week: 100 Local Pagan Events

For a more extensive list (including ongoing events and various other happenings) Visit
[Your Area Events Page](#)

Friday - Apr. 8th.

Past Life Regression and the Higher Self (Atlanta - Georgia)

Jacksonville 2005 April New Moon Esbat (Atlantic Beach - Florida)

Triple Goddess Gatheing (Boonville - Missouri)

Liber 220 - The Book of the Law (Chicago - Illinois)

Magickal Gardening *Online Course* (Denver - Colorado)

Spirit Awakening (Fairview Heights - Illinois)

Goddess Dance/Belly Dance Classes (Human Nature/Coventry - Rhode Island)

Orisha Divination - Dilogun & Eggun Readings (London - England)

Intro to Wicca (New Bedford - Massachusetts)

Mithracon VIII (New Haven - Connecticut)

WomanSpirit New Moon Circle (New York - New York)

Drum circle-Open to both drummers and non -drummer (port richey - Florida)

Magickal Gardening *Online Course* (Portland - Oregon)

Stone Trunk Show and Sale (Radcliff - Kentucky)

Scott Helland Music Performance (Ramsey - New Jersey)

Finding Grace in the Cancer Dance (Rensselaerville - New York)

Magickal Gardening *Online Course* (Sante Fe - New Mexico)

Women's Essential Energy Balancing Weekend (St. Petersburg - Florida)

Saturday - Apr. 9th.

Reiki Level I Intensive (Albany - New York)

Talk on Cornish Witchcraft (Batheaston - England)

Come Meet The Rock People (Biloxi - Mississippi)

Blue Ray Workshop (Butler - New Jersey)

PUUC Drum Circle (Charlotte - North Carolina)

Finding Your Sacred Voice (College Park - Maryland)

Ethical Spell Writing (College Park - Maryland)

Introduction to Wicca course (Eugene - Oregon)

Introduction to the Runes (Gaithersburg - Maryland)

Henna Tattoos by Tamara (Greensboro - North Carolina)

Exploring the Elements (Hillsborough - New Jersey)

Tarot Readings with Belladonna (Hillsborough - New Jersey)

hand drumming workshop (lakewood - Ohio)

Shamanic Healing II with Christopher Penczak (Lee - New Hampshire)

Witch's Spell Craft - Workshop (London - England)

New Moon Cantina (Madison - Wisconsin)

Basic Astrology Workshop (Marietta - Georgia)

Herbs for Menopause w/ Virginia Ahearn (Millstone/Hillsborough - New Jersey)

"Altar-Native" An art exhibit w/ Lauren Curtis (Millstone/Hillsborough - New Jersey)

Twin Cities Reclaiming Priestess Training (Minneapolis - Minnesota)

Psychic Training-Focusing the Mind's Eye (New Bedford - Massachusetts)

NYC Pagan MeetUp (New York - New York)

Working with Angels (Newport - Rhode Island)

Introduction to Reiki (North Little Rock - Arkansas)

WomanSpirit Celebration 2005 (Oak Forest - Illinois)

Introduction to Tarot (Palmdale - California)

Introduction to Tarot (Palmdale - California)

Auction, Picnic and Winds of Spring Ritual (Phoenix - Arizona)

Build Your Own Drum Workshop (Plymouth - Massachusetts)

Tarot Intensive Workshop (Pomona - California)

Lon Milo DuQuette LIVE & possibly in person (Pomona - California)

Community Drum Circle (Princeton - Massachusetts)

Sajam Ezoterika Croatika (Pula - Croatia)

Atlantian Mystery Schools Spring Class Line Up (Sandy Springs/Atlanta - Georgia)

HVPN University '05: Magick is Afoot (Troy - New York)

Psychic Fair (Victoria - Texas)

Sajam "Priroda i zdravlje"/"Nature & Health" (Zagreb - Croatia)

Sunday - Apr. 10th.

Beginning Wicca Class (Appleton - Wisconsin)

Meet N Greet and PPD Planning (Batesville - Arkansas)

Wicca for Teens (College Park - Maryland)

SWAP MAGICKAL STUFF & Other Things (Inglewood - California)

Are You OUT? (Madison - Wisconsin)

Reiki 1 Certification (New Bedford - Massachusetts)

Besom Making (North Little Rock - Arkansas)

Pagan Skate Party (Richmond - Virginia)

History Making & Use of Witch bottles (riverside - California)

Wedding Bazaar (South Haven - Michigan)

Michigan Psychic Fair in St.Clair Shores (St. Clair Shores - Michigan)

Psychic Development Classes (Basic) (Waterloo - Ontario)

Monday - Apr. 11th.

Belly Dance Class (Cambridge - Massachusetts)

Pagan Discussion Group (Derry - New Hampshire)

Neil Gordon-Orr – Spring Festivals in South London (Greenwich, London - England)

Exploring the Craft - A Year and a Day - Group 1 (New Bedford - Massachusetts)

Feng Shui Workshop (Niles - Michigan)

Exploring the Craft, a Year and a Day Journey (Pomona - California)

Herb magick 5 (Riverside - California)

Introduction to Tantra (Winfield - Illinois)

Discussion Group - Pagan / Craft combined with ... (Worth - Illinois)

Tuesday - Apr. 12th.

Medical & Magickal Astrology (Andover - Massachusetts)

Fundamentals of Wicca Course (Austin - Texas)

Supernatural Literature: LeFanu Evening (London - England)

Introduction to Astrology (Midland Park - New Jersey)

Exploring the Craft - A Year and a Day - Group 2 (New Bedford - Massachusetts)

Pregnant Women's Altered Book Workdhop (Oakland - California)

Beginning Astrology Class (San Francisco - California)

Building Immunity Herbally--The Natural Way (Virginia Beach - Virginia)

Wednesday - Apr. 13th.

An Exploratory Journey Through the Tarot (Chicago - Illinois)

Witches Out and About (WOA) (Kenner - Louisiana)

April New Orleans Witches Meetup (Kenner - Louisiana)

Shamanic Journeys (New Bedford - Massachusetts)

Women's Circle (New Bedford - Massachusetts)

Reiki I (New Bedford - Massachusetts)

Practical Magick Seven-Week Course (Phoenix - Arizona)

Thursday - Apr. 14th.

Pagan Meetup (Bowling Green - Kentucky)

Group Hypnosis for Stress Reduction (Butler - New Jersey)

Author Event (Butler - New Jersey)

Queen of the Night: The Celtic Moon Goddess (Cambridge - Massachusetts)

Wisdom Wheels (Indianapolis - Indiana)

Witchcraft Seeker Classes (Minneapolis - Minnesota)

Goddess Concert (New Bedford - Massachusetts)

Develop your Pendulum Skills (New Bedford - Massachusetts)

Herbal Medicine Chest (Virginia Beach - Virginia)

Thinking Outside the Gender Box

by Blackcat [Witchvox Sponsor] [963 reads]

Gender polarity can be a highly charged subject among modern practitioners of magick and Witchcraft. It seems that because we inherently understand that the universe exists as movement between chaos and order, the polarization of apparent opposites comes

naturally. However, a key to wisdom is attained through an understanding that creation lies between these extremes, not in alignment with one or ... [cont.]

On the Divine Masculine

by Halita Marina (Sea Salt) [325 reads]

"The Mysteries of the Divine Masculine." A forbidding and terrifying title no more. Of course, being a female, I can never experience what a male does. Yet the experience has been... sublime."When God was a Woman..." Allegedly those were golden days of unparalleled wealth, abundance, and peace. Societies thrived and strove not, for they were healthy, fulfilled, complete. Dianic myth tells ... [cont.]

When Days Are Dark

by Mistress Ravenfyre [296 reads]

To those that come to you, seeking guidance, advice and spiritual help, they sense you will indeed help them on their travels. You of course know you will. No matter how tired, stressed or unbalanced you feel at the time of their arrival you will help. You see behind their eyes almost as though you see their souls. The sight sometimes is not pretty, can be scary but you look past that for it has b... [cont.]

Do I Believe in Magic?

by Robert Scott [220 reads]

Do you believe in magick? This is often asked when people find a little about my spiritual path. God (s) and goddess (es) by my definition are spiritual beings that affect spiritual, supernatural, and physical change in the spiritual and physical worlds. Therefore to have any acceptance of existence (belief) in the divine, one should have some acceptance of magick. I believe that ac... [cont.]

Current Essay Topics

Call for Earth Day Essays!

April 22, 2005 will be the 35th anniversary of Earth Day, and we'd like to feature some essays on Pagans and the Environment. We'll accept any essays that fall under this broad category, but here's one specific topic to think about:

Although we bill our religions as "Earth Religions", there is very little conversation on this topic on most Pagan lists, few people submit essays to us here at the Vox on either the environment or strengthening our magical and psychic connection with the Earth, and our "Healing the Earth" section gets little traffic. Not only that, but while most Pagan

events and festivals take the obligatory stab at recycling, most use disposable tableware and are not particularly environmentally focused. What's up? Are we all out there working so hard as environmental activists that we don't have time to write? Or...is there a healthy dose of hypocrisy in our claim to be Earth-based religions? Or...? What? Let us know.

The deadline for this topic is April 15th., but we will post the essays as we receive them.

Abuse and Abusers

Abusers come in all sizes, shapes, colors, genders, and religions. Our communities are not immune from the predations of people who will harm others to fulfill their own needs and desires. Unfortunately, when a community discovers an abuser in its midst, the tendency can be to sweep the problem under the rug. The question we ask this season is: How should we handle cases of abuse -- physical, sexual, emotional and spiritual -- within our community? PLEASE NOTE: Due to legal and ethical issues we cannot accept any essay that refers to specific incidents, even hypothetical ones. The essays should focus on the future -- ideas and resources for handling situations of abuse when they are discovered, and how to work to prevent those situations, not on past incidents.

We will be culling ideas and resources from these essays for a page that will be available in our "White Pages" section. When you submit your essay, please let us know if we may quote from it on this page.

The deadline for this topic is April 30th., but we will post the essays as we receive them.

Any thoughtful and positive essays of over 1,000 words will be published. Please keep in mind that we will not post responses to previously posted essays. Please read our editorial guidelines first, and send your essay to Diotima

Bardic Circle 2005' at Witchvox:

Featured this week...

Rampant of Perdition
- by starchild [Audience: 190]

The music i write just comes to me, i dont have to put much thought into it. In the summer of 2001 i moved from Flint, Mi. to Traverse City Mi. Looking back i think i was on a mission, as is all of my moving excursions. It was there that i realised i was born "wiccan". I studied just about every form of religion and way of life while i was on the road... (Go To Performance)

Web Note: If you want to share your mp3 file and your story, log in and add your

performance... To experience the performances already posted... [CLICK HERE](#).

Last Week at Witchvox...

Reconciling Two Paganisms: Eclecticism and Traditionalism

by Brendan Cathbad Myers [2,840 reads]

In our community we have two main approaches to the practice of our Pagan spirituality. The first, deliberately or inadvertently started by Gerald Gar... [cont.]

Divination Magic

by Wolverine [1,379 reads]

Divination Forecasting Alters the Future: Magic is empowerment. Therefore, there is no such thing as knowing too much magic. One ... [cont.]

Alas, All Barrels Have Their Bad Apples

by Ginger Strivelli [2,895 reads]

It is sad but true; all barrels have their bad apples hidden within. The Pagan community is not immune to ignorant and/or immoral idiots who c... [cont.]

Wuthering Heights: Cathy and Heathcliff as Witches, Familiars and Devils

by Crow Tarot Lady [588 reads]

Wuthering Heights is the brainchild of Emily Bronte. It is a classic book, and plays upon the fears and imagination of the Victorian literate. ... [cont.]

Opening the Circle

by Voronwer [1,262 reads]

As a solitary practitioner I have recently attempted to find a group that is willing to accept new members who are willing to learn. Many groups claim... [cont.]

Emphasis on Magick and Propaganda

by Wolfen Cat [1,887 reads]

I have (as I'm sure many of you have) been berated, condemned, criticized, and sneered at since I (unfortunately) came out of the broom closet. I was ... [cont.]

Coming Next week to Witchvox...

Pagan Essays

1996-2005

Article

Wren's Nest
News 97-2005

Article

Pagan Web
8,000 Links

Profile

Pagan Groups
Local Covens etc.

Name

Pagan/Witch
70,000 Profiles

Name

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News and Information

Chapters: Pagan/Heathen Basics - Pagan BOOKS - Traditions, Paths & Religions -

Popular Pagan Holidays - TV & Movies - Cats of the Craft - Festival Reviews - Festival Tips - White Pages (Resources) - Issues/Concerns - West Memphis 3 - Witch Hunts - Pagan Protection Tips - Healing Planet Earth

Your Voices: Adult Essays - Young Pagan Essays - Pagan Perspectives (On Hold) - WitchWars: Fire in the Craft - Gay Pagan - Pagan Parenting - Military - Pagan Passages

Pagan Music: Pagan Musicians - Bardic Circle at WitchVox - Free Music from TWV

Vox Central: About TWV - Wren: Words, Wrants and Wramblings - Guest Rants - Past Surveys - A Quest for Unity

Weekly Updates: Click [HERE](#) for an index of our weekly updates for the past 6 years

Powerful Site Searches: Witchvox Search Engine - Witchvox Site Map W.O.T.W. - World-Wide Networking

Your Town: A Link to YOUR Area Page (The largest listing of Witches, Pagans, Heathens and Wiccans on the Planet)

VoxLinks: The Pagan Web: 6,000 Listings

Personal Listings: Pagan Clergy in Your Town - Adult Pagans - Young Pagans - Military Pagans

Events: Circles, Gatherings, Workshops & Festivals

Covens/Groups/Orgs: Adult Run Groups - Military Groups - College Run Groups - Young Pagan Groups - Family Oriented Groups

Other LOCAL Resources: Local Shops - Regional Sites - Local Skills & Services - Local Egroups - Political Freedom Fighters

Pagan Shopping: Online Shops Index - Original Crafters Sites - Auction Sites - Pagan Wholesalers - Pagan Local Shops

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Mail Us: The Witches' Voice Inc., P.O. Box 4924, Clearwater, Florida 33758-4924 U.S.A.

Wren's Nest..

Today's News

Apr 6th

Witches And Rituals And Spells Oh My! [805]

Christians, Jews Demand Action To Rein In Courts At Washington Conference [845]

Missouri: Lawmakers Pass Bill Authorizing Cuts In Medicaid [995]

Letter: Pagans Not Allowed? [2,898]

Early Hominid 'Cared For Elderly' [3,225]

Revealed: The Softer, Caring Side Of The Marauding Viking [3,267]

As Funny As A \$2 Bill [4,143]

Barr Urges Patriot Act Limits [3,451]

Unveiling The Occult [3,818]

The Crusaders [4,051]

Shattering Shaman Myths [3,785]

Behind The Mask [4,561]

Arizona: Legislature Approves Conscience Clause For Pharmacists [7,840]

[View ALL News](#)

[VoxLinks](#)

[\[Pagan Web\]](#)

[Live Listings:](#)

7,645

[Birthday Blessings](#)

[Friday, April 8th](#)

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About this capture

The Feri Tradition

The Star Goddess

Welcome

The Feri Tradition, founded by Victor Anderson and practiced primarily in California, is one of the older American Wiccan traditions.

Step on this Road to Faerie to learn more about this little known path.

Oh, see you not yon narrow road
So thick beset with thorn and briars?
That is the path of righteousness,
Though after it but few inquire.
And see you not that broad, broad road
That lies across that lily leven?
That is the path of wickedness,

Though some call it the road to Heaven.

And see you not that bonnie road
That winds about the fernie brae?
That is the road to fair Elfland
Where thou and I this night must gae.

1

http://www.geocities.com/Athens/Rhodes/5569/Faery_Trad_Intro.html

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About this capture
The Faery Tradition
Fairy Faery Faerie Feri

purple and turquoise Celtic Peacockpurple and turquoise Celtic Peacock

Victor Anderson's Feri Tradition
Part One: A General Introduction

That is the road to Heaven, my love,
and that is the road to Hell,
And that is the road to Faery,
where you and I must dwell.
from the old British folk-song,

Thomas the Rhymer

** bar **

There are many Neopagan religious traditions. One of the best known is Gardnerian Wicca, founded by Gerald Gardner. There are, however, many other paths. You can even find several very different traditions with similar names. A currently popular name for Neopagan traditions is Fairy, Faery, or Faerie. One Faery Tradition, also spelled Feri, was founded by Victor Anderson, and developed by Victor and his wife Cora, and several important Feri teachers, largely in the San Francisco Bay Area.

Victor died on September 20, 2001, and became one of the Mighty Dead. A number of tributes to him, many from his memorial service, are at WitchVox:
<http://www.witchvox.com/passages/victoranderson.html>

Victor was born in 1917 and became blind at the age of two. He claimed spiritual descent from Hawai'ian Kahuna and African Vodoun. Victor was initiated into Harpy Coven in Bend, Oregon, as a teen. This group of people worked with the energy in the 1920's and '30's which eventually became the source of the Faerie Tradition. While very different from Gardnerian and other Neopagan Wicca, it was initiatory and magical, working on the phases of the Moon. The group broke up around the time of World War II. In 1944 Victor married Cora. Cora was a Southerner, as had been most of the members of Harpy Coven. She brought Southern folk magic to the practice she and Victor shared and developed. When Gardnerian and Alexandrian materials were published in the 1960's and 1970's, Victor incorporated some of them into his practice.

In the 1960's, the family befriended a boy who grew to become the man known as Gwydion Pendderwen. As a bard sometimes called the Faerie Shaman, Gwydion became one of Victor's best known initiates, spreading some Faerie knowledge through the Neopagan community in the 1970's, and recording his stirring songs, until he died in an automobile accident in 1981. Gwydion added much of the Celtic, particularly Welsh, material, which was absent from Victor's earlier practice.

In fact, the Faerie Tradition is not necessarily Celtic, although some initiated practitioners personally have and teach a chiefly Celtic orientation. According to Cora, in the book *Fifty Years in the Feri Tradition*, the original name of our tradition was Vicia (pronounced Vee-chya), related to the Italian term *La Vecchia*.

As Faerie initiates teach others, they each add something of their own interests to the Tradition. Thus, someone trained by one teacher may well learn things that are not taught by another teacher, even though each teacher is a valid initiate. Currently within various authentic branches of Faerie are elements from such diverse sources as Arica, Eckankar, Tibetan Buddhism, Gardnerian and Alexandrian Wicca, Hawai'ian Huna as reinvented by Max Freedom Long, H. P. Lovecraft, Greek mythology, Mesopotamian mythology, Basque mythology, Native American practices, Kaballah, Santeria, Satanism, Sufism, Welsh mythology, and Yezidi traditions, among others. Starhawk is another well-known initiate, who gave her branch of Feri a political focus.

Over the last couple decades, even the spelling of the tradition has varied. Genuine initiates may spell it Fairy, Faery, Faerie, or, as Victor currently spells it, Feri.

So what is the Faerie Tradition? Besides being this very particular blend of mythos and ideologies, it contains certain things that can only be learned through training, practice, and personal experience. While there is a bit of variation from branch to branch, there are some basics which most initiates and teachers agree upon.

I have studied and worked with Feri for over ten years. While I cannot present Feri

training over the WWWeb, as it is very much a personal, intimate, hands-on method, I would still like to share some information about it.

I would also like to clarify that I am not presenting this site as being by Victor and/or Cora Anderson. I am presenting information that is taught by a number of different initiated Feri teachers. There is much more to the tradition, things that I would not reveal here because it would not be appropriate, and much that I could not reveal here, even if I wanted to, because Feri is not just a list of exercises but an experience.

I have put this site here to relieve some of the confusion regarding what the Feri tradition is. One cannot know this tradition just by reading this site, nor by doing the very few elementary exercises given here. I only hope this site keeps people from confusing Victor's tradition with those of people like Kisma Stepanovich or other Celtic oriented traditions using the same name.

Follow the Road to Faery
Next Basic Faerie Principles
Index Feri Roads Sign Post
** soft green grass **

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About this capture

main page

Gardnerian Wicca

Gardnerian Wicca is a path of Wicca named after Gerald Gardner (1884-1964), a British civil servant who studied magic among other things. He knew and worked with many famous occultists, not the least of which was Aleister Crowley (1875-1947). Certain traditional practices had survived in Gardner's family, and he found others who had preserved similar survivals, and shared his beliefs in the ancientry of this knowledge. Gardner set about re-inventing that ancient, ancestral religion. He had little to work with and had to write a good deal of it himself. He borrowed appropriate work from other artists, most notably Aleister Crowley and Rudyard Kipling, Queen Victoria's Poet Laureate. Gardner's High Priestess, Doreen Valiente (1922-2000) wrote much of the most well-known poetry, including the much-quoted Charge of the Goddess. The core group grew slowly and in utter secrecy as Witchcraft was illegal in Britain at the time. When the Witchcraft Laws were replaced, in 1951, by the Fraudulent Mediums Act,

Gerald Gardner went public.

Some neopagans regard Gardnerian Wicca as a "fundamentalist" path, in that it demands fairly strict adherence to the procedures and principles laid down by Gardner, as well as stringent requirements for initiation. See Also Wicca, Neopaganism.

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[Narnia: The Lion, The Witch and The Wardrobe review](#)

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[Large cats, hook-nosed, wart-infested Wicca devotees and a large wooden box full of clothes is a combination that would normally inspire little but confusion ...](#)

[Wiccan ways; Brooms, spells but no Satanism](#)

[Times-Mail \(subscription\), IN -](#)

[... The witches to which Setlak refers are practitioners of Wicca and other pagan religions who praise a god and goddess and not Jesus Christ or Buddha or Allah or ...](#)

[Ritualist Helps Empower Women Spiritually](#)

[Bay Area BusinessWoman News, CA -](#)

["I knew that I wanted to help women transform through ritual after my first class in feminist Wicca," says Carolyn Hunt, a Wiccan priestess practicing in ...](#)

[Government defeated in religious hate law debate](#)

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[... about the possibility that their speech - or film, or political statement - might provoke hatred against Muslims, or Jews, Buddhists or Wicca witch worshippers ...](#)

[Store discriminates, class leaders testify](#)

[The News Journal, DE -](#)

[... "What I told them is that we consider Wicca to be very, very dark," said ... "Satan is a Christian creation," says a wicca.com posting, "and they can keep him.". ...](#)

[For the pre-Christian wiccans see Volva. For the book series Wicca see Sweep and Circle Of Three. ---- The Enlarge](#)

[The "Goddess Symbol" with a star in the middle](#)

Wicca is the most popular Neopagan religion, probably originally founded by the British civil servant Gerald Gardner starting in the 1930s though it was first openly revealed in 1951. Since its founding, various related Wiccan traditions have evolved, the original being Gardnerian Wicca, which is the name of the tradition that follows the specific beliefs and practices established by Gerald Gardner.

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Definition

The conventional wisdom is that the term wicca derives from the Indo-European root word of '*wic' & '*weik', meaning "to bend or shape." In Old English, wicca meant necromancer or male witch. Some contend that the term wicca is related to Old English witan, meaning wise man or counselor, but this is universally rejected by language scholars as false etymology. Nonetheless Wicca is often called the "Craft of the wise" as a result of this misconception.

It appears that the word may be untraceable beyond the Old English period. Derivation from the Indo-European roots '*wic' or '*weik' is seemingly incorrect by phonological understanding.

Though sometimes used interchangeably, "Wicca" and "Witchcraft" are not necessarily the same thing. The confusion comes, understandably, because both practitioners of Wicca and practitioners of witchcraft are often called witches. In addition, many, but not all, Wiccans practice what they call witchcraft and vice versa.

Wicca refers to the religion; the worship of the God & Goddess (or just Goddess), and the Sabbat and Esbat rituals. Witchcraft, or as it is sometimes called "The Craft", on the other hand, requires no belief in specific gods or goddesses and, is not a specific spiritual path, thus there could be Christian Witches. It is considered to be a learned skill, referring to the casting of spells and the practice of magic or magick (the use of the "k" is to separate the term from stage magic). To add to the confusion the term witchcraft in popular older usage, or in a modern historical or anthropological context, means the use of black or evil magic, not something Wicca encourages at all.

See The Craft or Witchcraft for more details on these differences.

History of Wicca

The history of Wicca is a much debated topic. Gardner claimed that the religion was a survival of matriarchal religions of pre-historic Europe, taught to him by a woman named Dorothy Clutterbuck. Many believe he invented it himself, following the thesis of Dr. Margaret Murray and sources such as *Aradia: Gospel of the Witches* by Charles G. Leland, Freemasonry and ceremonial magic; and while Clutterbuck certainly existed, historian Ronald Hutton concluded that she is unlikely to have been involved in Gardner's Craft activities. There is good evidence, however, that while the ritual side of Wicca is undeniably styled after late Victorian era occultism; , the spiritual side is inspired by the old Pagan faiths, with Buddhist, and Hindu influences.

Gardner possibly had access to few traditional Pagan rites and the prevailing theory is that most of his rites were the result of his adapting the works of Aleister Crowley. Note, for example, the similarity between Gardner's "An it harm none, do what ye will" and Crowley's Thelemic "Do what thou wilt shall be the whole of the Law, Love is the law, love under will."

The idea of primitive matriarchial religions was popular in Gardner's day, both among academics (e.g., Erich Neumann, Margaret Murray) and amateurs such as Robert Graves. Later academics (e.g., JJ Bachofen, Carl Jung and Marija Gimbutas) continued research in this area, and later still Joseph Campbell, Ashley Montagu and others highly esteemed Gimbutas's work on the matrifocal cultures of Old Europe, but since her death her interpretation of the archaeological record has been called into question, and her theories of universal female deity are no longer considered credible in the mainstream. Some academics carry on research in this area (consider the 2003 World Congress on Matriarchal Studies), and many amateurs are enthusiastic about it, but most academics hold serious reservations.

It is important to the understanding of Wicca to realize that while Wicca as we understand it is modern, both the practice of magick and the worship of a Mother Goddess and a God or Horned God are ancient. It would be fair to say Gardner merely took the idea and ran with it. His claims that Wicca was the "Old Religion" are false, and probably has hindered, rather than helped, Wicca gain widespread acceptance.

Beliefs and practices

Most Wiccans worship two deities, the Goddess and the God sometimes known as the Horned God. Some traditions such as the Dianic Wiccans mainly worship the Goddess; the God plays either no role, or a diminished role, in Dianism.

Wiccans celebrate eight main holidays: four cross-quarter days called Samhain, Beltane, Imbolc (or Imbolg or Oimelc) and Lammastide (or Lughnasadh), as well as the solstices, Litha and Yule, and equinoxes, Ostara (or Eostar or Eostre) and Mabon (see Wheel of the Year). They also hold Esbats, which are rituals held at the full and new moon.

Generally, the names are of ancient Germanic or Celtic holidays held around the same time, although two do not have any historical precedent. Ritual observations may include mixtures of those holidays as well as others celebrated at the same time in other cultures; there are several ways to celebrate the holidays.

Some Wiccans join groups called covens, though others work alone and are called "solitaries." Some solitaries do, however, attend "gatherings" and other community events, but reserve their spiritual practices (Sabbats, Esbats, spell-casting, worship, magickal work, etc.) for when they are alone. Some Wiccans work with a community without being part of a coven.

Wiccans weddings can be called "bondings," "joinings," or "eclipses" but are most commonly called "handfastings." Some Wiccans observe an ancient Celtic practice of a trial marriage for a year and a day, which some Traditions hold should be contracted on Lammass (Lughnasadh), although this is far from universal.

A much sensationalized aspect of Wicca, particularly in Gardnerian Wicca, is that some Wiccans practice skyclad (naked). Though many Wiccans do this, many others do not. (Watch out for "clothing optional" gatherings) The normal attire of a Wiccan is a pure cotton robe, to symbolise bodily purity, and a cord, to symbolise interdependence and which is often used during rituals.

In usual rites the Wiccans assemble inside a magic circle, which is drawn out in a ritual manner. Prayers to the God and Goddess are said, and spells, are worked. Traditionally, the circle is followed by a meal. Before entering the circle, they normally fast for the day, and have a thorough wash.

Many Wiccans use a special set of altar tools in their rituals; these can include a broom (besom), cauldron, Chalice (goblet), wand, Book of Shadows, altar cloth, athame (personal knife), altar knife, boline, candles, and/or incense. Representations of the God/Goddess are often also used, which may be direct, representative, or abstract. Aspurgers are sometimes also used.

There are different thoughts in Wicca regarding the Elements. Some hold to the earlier Greek conception of the classical elements (air, fire, water, earth), while others recognize five elements: earth, air, water, fire, and spirit (akasha). It has been claimed that the points of the frequently worn pentagram symbol, the five pointed star, symbolise five elements. In either case, these are the elements of nature that symbolize different places, emotions, objects, and natural energies and forces. For instance, crystals and stones are objects of the element earth, and seashells are objects of the water element. Each of the four cardinal elements, air, fire, water and earth, are commonly assigned a direction and a color:

Air: east, yellow

Fire: south, red

Water: west, blue

Earth: north, green

Elemental, directional correspondences, and colors may vary between traditions, however. It is common in the southern hemisphere, for instance, to associate the element fire with north (the direction of the equator) and earth with south (the direction of the nearest polar area.) Some Wiccan groups also modify the religious calendar to reflect local seasonal changes; for instance, in Australia Samhain might be celebrated on April 30th, and Beltane on October 31st to reflect the southern hemisphere's autumn and spring seasons.

Wiccan traditions

Most Wiccans keep a 'Book of Shadows' as a journal or diary which contains thoughts,

spells, ideas, etc. These can be electronic (in a word processing program), a notebook, or purchased at a specialty store. (Stores such as these usually also have incense, tarot cards, candles, etc. and lots thereof.)

There are many traditions, sub-traditions, and lineages of Wicca; some of the more well-known are Gardnerian Wicca, Alexandrian Wicca, Dianic Wicca, Seax-Wica and Faery Wicca. Also worth mentioning is the Feri Tradition, though this is not always considered Wiccan.

A generally accepted and informative book describing the various "paths" within the American pagan community is Margot Adler's

Morality

Wiccan morality is ruled according to the Wiccan Rede, which (in part) states "An it harm none, do what ye will." ("An" is an archaic word meaning "if."). Others follow the slightly adapted Rede of "An it harm none do what ye will; if harm it does, do what ye must" This very simple code is central to the understanding that personal responsibility, rather than a religious authority, is where moral structure resides.

Many Wiccans also promote the Law of Threefold Return, or the idea that anything that one does may be returned to them threefold. In other words, good deeds are magnified back to the doer, but so are ill deeds.

Some Wiccans also follow, or at least consider, a set of 161 laws often referred to as Lady Sheba's Laws. Some find these rules to be outdated and counterproductive.

For a summary of Wiccan views on homosexuality, see Neopagan views of homosexuality.

See also

Neopaganism

New Age

Paganism

Pan-Wiccan

witch

witch trials

External links

Free articles on Wicca @ Spiritual.com.au

Church and School of Wicca

VZW Arcadia - Belgian Wiccan organization

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About this capture

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Gerald Gardner

In the news

Witches' Brew at Winter Solstice

Slate -

... that the Celts probably did not celebrate eight seasonal sabbats, and, alas, that contemporary Wicca was invented in the 1950s by Gerald Gardner, an English ...

Top of the second

Macon Telegraph, GA -

... Sun Conference schools to receive this honor, joining Belmont, Gardner-Webb and ... Gary Payton and former Westside High standout Gerald Fitch each added 15 points ...

Truth in Delafield's Headley to fill vacancy on council

Milwaukee Journal Sentinel (subscription), WI -

... fill the District 5 aldermanic seat being vacated by Marily Gardner on Jan. 1. The Common Council selected Headley, 50, Monday night over Gerald McDougall, who ...

Glossary of terms

Montreal Gazette, Canada -

Wicca: A Neo-pagan religion founded by Gerald Gardner, a British civil servant, in the 1940s. Wiccans often refer to themselves as witches. ...

Pam Pack pins Eagles

Washington Daily News, NC -

... 119) Dan Riech (WC) by pin over Jacob Corey; 125) Bryan Gardner (W) tech ...

Carroll; 189) Jeremy Brown (WC) tech fall over John Smallwood; 215) Gerald Lawrence (W ...

Gerald Gardner (1884 - 1964) was a British civil servant, anthropologist, writer, and occultist who published some of the definitive texts for modern Wicca and neopaganism.

Beginning in 1908 he was a rubber planter, first in Borneo and then in Malaya. After 1923 he held civil service posts as a government inspector in Malaya. In 1936, at the age of 52, he retired to England. He published an authoritative text, *Keris and other Malay Weapons* (1936), based on his field research into southeast Asian weapons and magical practices.

Apparently on medical advice, he took up naturism on his return to England, and also pursued his interest in the occult. Through the Rosicrucian Order Crotona Fellowship he claims to have met a family of traditional witches and these, he says, initiated him into the craft in 1939.

He published two works of fiction, *A Goddess Arrives* (1939) and *High Magic's Aid* (1949). These were followed by his purportedly-factual works, *Witchcraft Today* (1954) and *The Meaning of Witchcraft* (1959).

Gerald Gardner's work is the subject of some controversy, but recent exhaustive research has shown that his story is indeed plausible, if not verifiable.

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<http://www.wikiverse.org/aleister-crowley>

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Aleister Crowley

In the news

Doc Gonzo: Sugar, We're Going Down Swinging

Bernie's Insiders -

... The Vikings, fresh off a debauched maritime adventure to rival the best efforts of de Sade, Caligula and Aleister Crowley, overcame their perverse nature and ...

A collection of real character

Financial Times, UK -

... A more recent rogue is Leon Engers Kennedy's cultic portrait of the red-robed satanist Aleister Crowley, painted during the first world war looking every inch ...

Devildriver - Exorcising The Demons Of The Past

musicOMH.com, UK -

... "Guys like Aleister Crowley or Anton LaVey... are massive charlatans from my point of view." - Dez Fafara disappoints Marilyn Manson and Alkaline Trio. ...

A Solution for the Ten Letter Acrostic Puzzle?

Slashdot -

... This brings to mind something I read once about the "Abra-Melin" squares connected to the work of SL Macgreggor Mathers and Aleister Crowley. ...

BABALON: A Fable Of Rocketry, Sex & High Magick

DisInfo.com, NY -

Parsons was a pioneering American rocket scientist, disciple of the magus Aleister Crowley, and passionate devotee of Lady Babalon, the Scarlet Woman of the ...

right

Aleister Crowley (October 12, 1875–December 1, 1947) was a British occultist, mystic,

poet, mountain climber, sexual revolutionary, and social critic.

Biography

Born Edward Alexander Crowley in Leamington, Warwickshire, England, he was the son of a Plymouth Brethren preacher and heir to a small fortune. Crowley spent most of his adult life seeking out, writing about, and teaching a syncretic form of mysticism.

As a young adult, he had been involved in the Hermetic Order of the Golden Dawn, where he first studied mysticism—and made enemies of William Butler Yeats and Arthur Edward Waite. His friend and former Golden Dawn associate Allan Bennett introduced him to the ideas of Buddhism, which would be a continuing influence. In October 1901, after practicing raja yoga for some time, he claimed to reach a state he called dhyana. (See Crowley on egolessness.) 1902 saw him writing the essay *Berashith* (the first word of Genesis), in which he gave meditation (or restraint of the mind to a single object) as the means of attaining his goal. The essay describes ceremonial magic as a means of training the will, and of constantly directing one's thoughts to a given object through the trappings of the ritual. In his 1903 essay, *Science and Buddhism*, Crowley urged an empirical approach to Buddhist teachings. In 1904, he alleged that he had a mystical experience on April 8, 9 and 10 that year whilst on vacation in Cairo, Egypt which led to his founding of the religious philosophy known as Thelema.

The text *Liber AL vel Legis*, or *The Book of the Law*, which Crowley claimed had been dictated to him in Cairo by the voice (or intelligence) Aiwaz or Aiwass, was to form the cornerstone of Thelema. The book's philosophy is highly opaque, apparently calling in places for peaceful (and erotic) discovery of "magick," and in other places for violence and war. Portions of it are in numerical cipher, which Crowley claimed inability to decode.

Crowley was notorious in his life—a frequent target of attacks in the tabloid press, which labeled him "The Wickedest Man in the World" to his evident amusement. The claims made about him by the press range from the realistic (if scandalous at the time)—that he was an avowed atheist, openly kept mistresses, and had favored the Germans in World War I—to the apparently ridiculous (that he sacrificed hundreds of babies in black magic rituals). At one point, he was expelled from Fascist Italy after having established a sort of commune the organization of which was based on his personal philosophies, the Abbey of Thelema, at Cefalu, Sicily.

Thelema

The religious or mystical system which Crowley founded, into which most of his nonfiction writings fall, he named Thelema. The word is the ancient Greek *θέλημα*, "will", from the verb *ἐθέλω*, *ethelō*, meaning "to will" or "to wish." Thelema combines a radical form of philosophical libertarianism, akin in some ways to Nietzsche, with a mystical initiatory system derived in part from the Golden Dawn.

Chief among the precepts of Thelema is the sovereignty of the individual will: "Do what

thou wilt shall be the whole of the Law" is, as it were, the system's first commandment. Crowley's idea of will, however, is not simply the individual's desires or wishes, but also incorporates a sense of the person's destiny or greater purpose: what he termed the "Magick Will." Much of the initiatory system of Thelema is focused on discovering one's true will, true purpose, or higher self.

The second commandment of Thelema is "Love is the law, love under will"—and Crowley's meaning of "Love" is as complex as that of "Will". It is frequently sexual: Crowley's system, like elements of the Golden Dawn before him, sees the dichotomy and tension between the male and female as fundamental to existence, and sexual "magick" and metaphor form a significant part of Thelemic ritual.

Thelema draws on numerous older sources, and like many other new religious movements of its time combines "Western" and "Eastern" traditions. Its chief Western influences include the Golden Dawn, Kabbalah, and elements of Freemasonry; Eastern influences include aspects of yoga, Taoism, and Tantra.

The word Thelema finds its origins in the Bible, but was first brought into common usage by Rabelais, who wrote of the Abbey of Theleme, and had the motto "Fay ce que voudras" or "Do what you will." This theme echoed St. Augustine's "Love and do what you will" and was a part of the emerging philosophy of humanism. Others who adopted this idea was Sir Francis Dashwood and the Monks of Medmenham (a.k.a The Hellfire Club) and Sir Walter Besant and James Rice in their novel "The Monks of Thelema." (1878)

Science, Magick, and Sexuality

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BABALON: A Fable Of Rocketry, Sex & High Magick

DisInfo.com, NY -

Parsons was a pioneering American rocket scientist, disciple of the magus Aleister Crowley, and passionate devotee of Lady Babalon, the Scarlet Woman of the ...
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Aleister Crowley (October 12, 1875–December 1, 1947) was a British occultist, mystic, poet, mountain climber, sexual revolutionary, and social critic.

Biography

Born Edward Alexander Crowley in Leamington, Warwickshire, England, he was the son of a Plymouth Brethren preacher and heir to a small fortune. Crowley spent most of his adult life seeking out, writing about, and teaching a syncretic form of mysticism.

As a young adult, he had been involved in the Hermetic Order of the Golden Dawn, where he first studied mysticism—and made enemies of William Butler Yeats and Arthur Edward Waite. His friend and former Golden Dawn associate Allan Bennett introduced him to the ideas of Buddhism, which would be a continuing influence. In October 1901, after practicing raja yoga for some time, he claimed to reach a state he called dhyana. (See Crowley on egolessness.) 1902 saw him writing the essay Berashith (the first word of Genesis), in which he gave meditation (or restraint of the mind to a single object) as the means of attaining his goal. The essay describes ceremonial magic as a means of training the will, and of constantly directing one's thoughts to a given object through the trappings of the ritual. In his 1903 essay, Science and Buddhism, Crowley urged an empirical approach to Buddhist teachings. In 1904, he alleged that he had a mystical experience on April 8, 9 and 10 that year whilst on vacation in Cairo, Egypt which led to his founding of the religious philosophy known as Thelema.

The text Liber AL vel Legis, or The Book of the Law, which Crowley claimed had been dictated to him in Cairo by the voice (or intelligence) Aiwaz or Aiwass, was to form the cornerstone of Thelema. The book's philosophy is highly opaque, apparently calling in places for peaceful (and erotic) discovery of "magick," and in other places for violence and war. Portions of it are in numerical cipher, which Crowley claimed inability to decode.

Crowley was notorious in his life—a frequent target of attacks in the tabloid press, which labeled him "The Wickedest Man in the World" to his evident amusement. The claims made about him by the press range from the realistic (if scandalous at the time)—that he was an avowed atheist, openly kept mistresses, and had favored the Germans in World War I—to the apparently ridiculous (that he sacrificed hundreds of babies in black magic rituals). At one point, he was expelled from Fascist Italy after having established a sort of commune the organization of which was based on his personal philosophies, the Abby of Thelema, at Cefalu, Sicily.

Thelema

The religious or mystical system which Crowley founded, into which most of his

nonfiction writings fall, he named Thelema. The word is the ancient Greek θέλημα, "will", from the verb ἐθέλω, ethelō, meaning "to will" or "to wish." Thelema combines a radical form of philosophical libertarianism, akin in some ways to Nietzsche, with a mystical initiatory system derived in part from the Golden Dawn.

Chief among the precepts of Thelema is the sovereignty of the individual will: "Do what thou wilt shall be the whole of the Law" is, as it were, the system's first commandment. Crowley's idea of will, however, is not simply the individual's desires or wishes, but also incorporates a sense of the person's destiny or greater purpose: what he termed the "Magick Will." Much of the initiatory system of Thelema is focused on discovering one's true will, true purpose, or higher self.

The second commandment of Thelema is "Love is the law, love under will"—and Crowley's meaning of "Love" is as complex as that of "Will". It is frequently sexual: Crowley's system, like elements of the Golden Dawn before him, sees the dichotomy and tension between the male and female as fundamental to existence, and sexual "magick" and metaphor form a significant part of Thelemic ritual.

Thelema draws on numerous older sources, and like many other new religious movements of its time combines "Western" and "Eastern" traditions. Its chief Western influences include the Golden Dawn, Kabbalah, and elements of Freemasonry; Eastern influences include aspects of yoga, Taoism, and Tantra.

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External links

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Dao De Jing An interpretation by Crowley

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Rudyard Kipling

In the news

Deep in the heart of Rudyard Kipling

Cleveland Plain Dealer, OH -

By Victoria Vinton. Imagine being a 19th-century boy, son of a morose, alcoholic farmer, when Rudyard Kipling comes to your little corner of Vermont. ...

Soul brothers

Guardian Unlimited, UK -

... Kipling's biographer Charles Carrington dismissed it as "plainly a hostile criticism of Rudyard Kipling presented in the form of a romance

8 days in New Zealand for Rs. 65K only

India Infoline.com, India -

... New Zealand. Described by Rudyard Kipling as the 'Eighth Wonder of the World', Milford Sound is simply spectacular. Feel the ...

The Case of Jerusalem - The Holy City

Media Monitors Network, CA -

... hegemony. To justify colonialism, English writer, Rudyard Kipling spoke of "the White Man's burden" to civilize the non-whites. As ...

No easy task

Daily Nation (subscription), Kenya -

... Patel and Raju worked together on several movies including the Jungle Book, adopted from a book by Rudyard Kipling; it was produced in collaboration with ...

Joseph Rudyard Kipling (December 30, 1865 - January 18, 1936) was a British author and poet.

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Kipling's Childhood

Kipling was born in Bombay, India. His father was John Lockwood Kipling, a teacher at the local Jeejeebhoy School of Art, and his mother was Alice Macdonald. They are said to have met at Rudyard Lake in Staffordshire, England, hence Kipling's name. His mother's sister was married to the artist Edward Burne-Jones, and young Kipling and his sister spent much time with the Burne-Joneses in England from the ages of six to twelve, while his parents remained in India. Kipling was a cousin of the three-times prime minister Stanley Baldwin.

After a spell at boarding school, Kipling returned to India himself, to Lahore (in modern-day Pakistan) where his parents now were, in 1881. He began working as a newspaper editor for a local edition and continued tentative steps into the world of poetry; his first professional sales were in 1883.

His Early Travels

By the mid-1880s he was travelling around the subcontinent as a correspondent for the Allahabad Pioneer. His fiction sales also began to bloom, and he published six short books of short stories in 1888. One short story dating from this time is "The Man Who Would Be a King", later made famous as a slightly differently named movie featuring Sean Connery and Michael Caine.

The next year Kipling began a long journey back to England, going through Burma, China, Japan, and California before crossing the United States and the Atlantic Ocean and settling in London. From then on his fame grew rapidly, and he positioned himself as the literary voice most closely associated with the imperialist tempo of the time in the United Kingdom (and, indeed, the rest of the Western world and Japan). His first novel, *The Light that Failed*, was published in 1890. The most famous of his poems of this time is probably "The Ballad of East and West" (which begins "Oh, East is East, and West is West, and never the twain shall meet")

His Career as a Writer

In 1892 he married Caroline Balastier; her brother, an American writer, had been Kipling's friend but had died of typhoid fever the previous year. While on honeymoon Kipling's bank failed and cashing in their travel tickets only let the couple return as far as Vermont (where most of the Balastier family lived). Rudyard and his new bride would live in the United States for the next four years. During this time he turned his hand to writing for children, and he published the work for which he is most remembered today -- *The Jungle Book* -- and its sequel *The Second Jungle Book* -- in 1894 and 1895. After a quarrel with his in-laws, he and his wife returned to England, and in 1897 he published *Captains Courageous*. The next year he would begin travelling to southern Africa for winter vacations almost every year. There he would meet and befriend another icon of British imperialism, Cecil Rhodes, and begin collecting material for another of his children's classics, *Just So Stories for Little Children*. That work was published in 1902, and another of his enduring works, the Indian spy novel *Kim*, first saw the light of day the previous year. In 2001, the novel would be listed as one of the 100 best English-language novels of the 20th century by the editorial board of the American Modern Library.

Kipling's poetry of the time included "The White Man's Burden". In the non-fiction realm he also became involved in the debate over the British response to the rise in German naval power, publishing a series of articles collectively entitled *A Fleet in Being*.

During the first decade of the 20th century, Kipling was at the height of his popularity. In 1907 he was awarded the Nobel Prize for Literature; bookending this achievement was the publication of two connected poetry and story collections, 1906's *Puck of Pook Hill* and 1910's *Rewards and Fairies*. The latter contained the poem *If -*. In a 1995 BBC opinion poll, it was voted Britain's favourite poem. This exhortation to seize the day is arguably Kipling's single most famous poem.

The Effects of World War I

Kipling was so closely associated with the expansive, confident attitude of late 19th-century European civilization that it was inevitable that his reputation would suffer in the years of and after World War I; Kipling also knew personal tragedy at the time as his eldest son, John, died in 1915 at the Battle of Loos. Partly in response, he joined Sir Fabian Ware's Imperial War Graves Commission (now the Commonwealth War Graves Commission), the group responsible for the garden-like British war graves that can be found to this day dotted along the former Western Front. His most significant contribution to the project was his selection of the biblical phrase "Their Name Liveth For Evermore" found on the Stones of Remembrance in larger war graves.

In 1922, Kipling, who had made reference to the work of engineers in some of his poems and writings, was asked by a University of Toronto civil engineering professor for his assistance in developing a dignified obligation and ceremony for graduating engineering students. Kipling was very enthusiastic in his response and shortly produced both an obligation and a ceremony formally entitled "The Ritual of the Calling of an Engineer." Today, engineering graduates all across Canada, and even some in the United States, are presented with an iron ring at the ceremony as a reminder of their obligation to society.

His Death and Legacy

Kipling kept writing until the early 1930s, but at a slower pace and with much less success than before. He died of a brain haemorrhage in early 1936.

He continued falling into critical eclipse afterwards. Today it is difficult to decide if Kipling has a rightful place in the pantheon of great writers. As the European colonial empires collapsed in the mid-20th century and the ideas of communism gained influence, Kipling's works fell far out of step with the times. Many who condemn him are really criticizing the imperialist ideal, rather than Kipling himself.

His main literary legacy in the period immediately following his death was on American science fiction, as John W. Campbell considered him an ideal to be followed. Many science fiction writers still consciously follow his example. Robert A. Heinlein was a notable fan.

Today, Kipling is most highly regarded for his children's books, while in his own lifetime he was primarily considered a poet, and was even offered the post of British Poet Laureate — though he turned it down. There are signs of rehabilitation in Kipling's reputation both as a writer of mature prose and of poetry, as public tastes change once again. Where the pendulum of regard will come to rest remains to be seen.

After the death of Kipling's wife in 1939, his house in Sussex was bequeathed to the National Trust and is now a public museum to the author. There is a thriving Kipling Society in the UK.

See also

Works

White man's burden

Kipling books available at Project Gutenberg

Here is a List of Kipling's Books at Project Gutenberg

External links

The Kipling Society website

Kipling ebooks

The Jungle Book: a custom edition starring the reader

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Doreen Valiente

Doreen Valiente was a co-creator of Wicca, together with Gerald Gardner. She wrote the Charge of the Goddess.

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Initiation

In the news

Deerfield sends 'scam' warning based on e-mail

Cincinnati.com, OH -

... Shortly after the message about the gang initiation rite was publicized to local media and posted on the Deerfield Township Web site, Warren County Sheriff's ...

AirNet Systems, Inc. Announces Initiation of Marketing Process

Yahoo News (press release) -

COLUMBUS, Ohio, May 4 /PRNewswire-FirstCall/ -- AirNet Systems, Inc. (NYSE: ANS - News) today announced that the Board of Directors ...

CABG Medical Announces Initiation of CE Mark Clinical Trial

Yahoo News (press release) -

MINNEAPOLIS, May 3 /PRNewswire-FirstCall/ -- CABG Medical, Inc. (Nasdaq: CABG - News) today announced the initiation of enrollment in its clinical trial for CE ...

Bizarre News US Uni Shoots Students As Part Of Initiation Ceremony

FemaleFirst.co.uk, UK -

A US fraternity house has been shut down after a student was repeatedly shot as part of an initiation ritual. The boy was taking ...

Initiation Gold Rush AT GSJB Were

Australasian Investment review (subscription), Australia -

GSJB Were has initiated coverage on three small gold companies all operating in Victoria's Bendigo/Ballarat region. Of the three ...

Coming from the Latin, initiation implies a beginning. The related term, initiate, means to begin or start a particular action, event, circumstance, or happening. But it is also an ending as existence on one level drops away in an ascension to the next.

An initiation is also a ceremony by which a person is introduced into a society, or other organized body, especially the rite of admission into a secret society or order.

Normally an initiation rite would imply a shepherding process where those who are at a higher level guide the initiate through a process of greater exposure of knowledge. This may include the revelation of secrets, usually reserved for those at the higher level of understanding.

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Neopaganism

Neopaganism (sometimes Neo-Paganism) is a heterogeneous group of religions which claim to be a revival of mainly European Paganism. It is called Neopaganism by academics and many adherents to distinguish it from earlier forms of Paganism, from which it differs in many significant ways. Some adherents detest the term Neopagan, finding it deeply insulting, while some see it as representing what they feel to be a changing, vital nature of Neopaganism.

Neopaganism is a very diverse collection of beliefs. It has been said that there are as many Neopagan belief systems as there are Neopagans. However, while Neopagans do establish their own personal belief system, they also share some common precepts, although the younger generation of Neopagans especially can be highly resistant to such profiling. Common themes include the reverence for nature or active ecology, Goddess (or Horned God) veneration, use of ancient mythologies, the belief in "magick," and often the belief in reincarnation.

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History of Neopaganism

The late 19th century saw a renewal of interest in various forms of Western occultism, particularly in England. During this period several occultist societies were formed such as the Hermetic Order of the Golden Dawn and the Ordo Templi Orientis. Several prominent writers and artists were involved in these organizations, including William Butler Yeats and Arthur Edward Waite, and Aleister Crowley.

Along with these occult organizations, there were other social phenomena such as the interest in mediumship, which suggest that interest in magic and other supernatural beliefs were at an all time high in the late 19th century and early 20th century.

Some evidence suggests that returning colonials and missionaries brought ideas from native traditions home to Britain. In particular the anthropologist Sir James George Frazer's *The Golden Bough* (1900) was influential.

In the 1920s Margaret Murray theorized that a witchcraft religion existed underground and in secret, and had survived through the religious persecutions and Inquisitions of the medieval Church. Most historians reject Murray's theory, while accepting some parts of it. Although there were undoubtedly still some pockets of Pagan worship, it is highly unlikely to have existed on as wide a scale as Murray proposed.

This sparked interest reflected in novels by Mitchison ("The Corn King and the Spring Queen") and covens were created along Murrayite lines.

It is likely that this general atmosphere created the circumstances which were necessary for the rise of Wicca. At the very least, it was fertile ground for its introduction.

In the 1940s Gerald Gardner was initiated into a New Forest coven led by ex-colonial women returned from India. Gardner had already written about Malay native customs and now wrote books about Wicca. The term "Wicca" is still used to refer to the traditions of Neopaganism that adhere closely to Gardner's teachings, or direct offshoots such as the teachings of Alex Sanders.

In the USA today Wicca is used loosely to equate with any form of Neopaganism, but British based Neopaganism used to use the term 'Wicca' much more narrowly, as Gardnerian or Alexandrian Wicca; also, a third generation of Wicca descended from Gardnerian is now flourishing, notably Seax-Wica.

However, in Britain today, the term is used in a widespread way if predominantly for the

Celtic path. Indeed, Wicca in Britain is now so widespread that the two forms of Gardnerian and Alexandrian Wicca have been submerged in a wave of modern offshoots, much of it from the United States. Much of this was inspired directly or indirectly by the publication of *The Tree* by Raymond Buckland, detailing the tradition of Seax-Wicca; prior to this, Wicca had been unpublished and secret in nature. After it, people started creating new orders on their own, to the lasting irritation of the Gardnerians.

Wicca has been arguably the most well organised and influential form of Neopaganism until the mid '80s, perhaps justifying a tendency by some Wiccans to claim for themselves the priesthood of the Neopagan community. Other Neopagan traditions do not see it so. This is sometimes a flashpoint for considerable argument.

Mythological and religious sources

The sources from whence most Neopagan reconstructionists adapt their beliefs and practices are usually ancient mythologies. Wicca in particular is sometimes referred to by its proponents as the "Old Religion", a term popularised by Margaret Murray in the 1920s. Its use until the 1990s drew on a perceived underground European Paganism and supposed ancient "Goddess religions." These models are now largely discredited, notably by Ronald Hutton, and allusions are now more cautiously made to local folk healers/small groups, and a plurality of ancient "Goddess traditions," among others. However, while Neopagans draw from old religious traditions, they also adapt them. The mythologies of the ancient civilizations are not generally considered to be literally factual or historical in the sense that the Bible is claimed historical by fundamentalists. Nor are they considered to be scripture, as most Neopagans are resistant to the concept of scripture.

The mythological sources of Neopaganism are many, including Celtic, Norse, Greek, Roman, Sumerian and others. There is probably no widely known mythology or religious tradition that has not been used as a source by some group at some time. Some groups focus on one tradition; others draw from several or many. All mythologies are believed to contain truth, seen from different perspectives. Neopagans seemingly borrow or adapt from any tradition they find useful. For example, the *Charge of the Goddess*, a text by Doreen Valiente, used materials from the *Gospel of Aradia* by Charles Leland (1901), and Aleister Crowley's writings. It is commonly used to invoke the "Goddess," beginning with the words: "Listen to the words of the Great Mother, Who of old was called Artemis, Astarte, Dione, Melusine, Aphrodite, Ceridwen, Diana, Arionrhod, Brigid, and by many other names", showing a glimpse of Neopagan eclecticism.

Some Neopagans also draw inspiration from living traditions, including Christianity, Buddhism and others. Since most Neopaganism does not demand exclusivity, Neopagans can and do sometimes practice other faiths in parallel.

An Earth-based religion

Neopaganism is considered an "Earth-based" or "Nature-based" religion because it holds the Earth and all of Nature to be sacred. Some Neopagans draw on more current religions that are also nature-based such as those of Native Americans and Africans.

The Divine nature of the Earth is recognized in the form of the Goddess by many names, among them Gaia (ref. the Gaia Hypothesis), and the Great Mother of classical anthropology.

Witchcraft

Witchcraft is one specific Neopagan tradition often referred to by its members simply as The Craft. Both women and men are titled as witches. Confusingly, the American usage makes Neopaganism and Wicca witchcraft broadly similar. British usage restricts Wicca to one form of witchcraft, the Craft as one among many forms of Neopaganism.

Number of adherents

Adherents.com estimates there are one million Neopagans. It is necessary to define clearly who is included in any estimate, as Neopagan could mean active initiates, or anyone who likes Tarot! Also there is a difference between Western (Neo) Paganism, (technically a New Religious Movement), and worldwide traditional Neopagan faiths. It is possible, however, to consider these varied and diverse indigenous religions, generically referred to as "pagan" by monotheistic faiths, as having enough in common to warrant grouping them together as a single denomination. This would raise the number of adherents to many millions.

Most Neopagans do not have distinct temples, usually holding rituals in private homes or "sacred" groves and other outdoor locations. Many adherents keep their faith secret for fear of repercussions. Many also practice their faith as "solitaries", and work within no fixed spiritual community.

A UK study by Ronald Hutton compared a number of different sources (including membership lists of major organisations, attendance at major events, subscriptions to magazines, etc.) and used standard models for extrapolating likely numbers. This has to estimate multiple membership overlap and number of persons represented by each person attending an event. This concluded at adherence of 250,000, roughly equivalent to the national Hindu community.

The Covenant of the Goddess conducted a poll of U.S. and Canadian Neopagans in 1999 that estimated the population in those countries at 768,400 (see http://www.cog.org/cogpoll_final.html). This would seem to support the view that there are at least one million worldwide. This poll was not scientific and represents a self selected subset of all Neopagans, but it does provide some interesting insights that confirm what many Neopagans have observed anecdotally. Some other statistics from this poll are:

65% of respondents were between 26 and 39 years of age. Neopaganism appears to be particularly popular among young people.

86% were registered to vote, a figure much higher than the national average

There were nearly twice as many women as men (71%).

13% have served in the Armed Forces, and Neopagan women served at a higher rate than the general population. 32% of Neopagans who reported having been in the Armed Forces were female.

Concepts of Divinity

While today's Neopaganism does continue many beliefs and practices of historical Paganism, including many of their Gods and Goddesses, it is in many ways very different. Many Neopagans believe that there is a single Divinity, a life force of the universe, who is immanent in the world. The various names and archetypes which they worship are seen not as truly separate individuals, but as facets, or faces, of something that is far beyond our human abilities to see, know, or understand. Rather than attempt to describe the indescribable, they approach the Divine through one of its many aspects. This is claimed to be a genuinely new theology (although it is a common concept, especially in Eastern religions), Hutton considers ancient Pagans did not see "All Goddesses as one Goddess; all Gods as one God" and as such some more traditional approaches to paganism are polytheistic not pantheistic, and worship their pantheon while acknowledging others that do not affect their lives. Ancient paganism tended in many cases to be a deification of the political process, with "state divinities" assigned to various localities (Athena in Athens, for example). Even if value systems which put material comfort over ethical concerns are common in modern society, the practice of worshipping governments as direct representatives of the gods has not survived into the modern period outside of a few rare instances.

For Wiccans, divinity is bipolar as two bodies dominate: Goddess and God, with many lesser aspects. For Heathens, (Nordics, Celts, Egyptians, and Greeks), divinity is polytheistic. For Druids and High Magicians there is an overall One but other divinities are also recognised. For Goddess people there is Goddess, occasionally monotheistic, but often one and many which can be simultaneous.

Festivals

Different Neopagan groups celebrate different holidays. Wiccans have eight Sabbats which correspond to old pagan celebrations supposedly appropriated by Christianity (especially Roman Catholicism), Hellenists have multiple observances each month.

Traditions

A sect within Neopaganism is sometimes referred to as a "tradition." There are many traditions within the larger world of Neopaganism, most of which are identified according to the pantheon they work with, or the founder of the tradition.

Some of the larger traditions of Neopaganism include:

Wicca

Wicca is a recently created Neopagan religion, with various branches of Wicca that can be traced back to Gardnerian Witchcraft which was founded in the UK during the late 1940s. Wicca is based on the symbols, seasonal days of celebration, beliefs and deities of ancient Celtic society. Added to this material were Masonic and ceremonial magical components from recent centuries. Wicca has several branches, which emphasize polarity, or working with both masculine and feminine forces. See the Wicca article for more details of these.

Since Wicca is so flexible and syncretic (some have gone so far as to be Christian Wiccan) it could be considered a New Age spirituality.

Heathenism

Asatru/Odinism is frequently regarded as one of the Neopagan family of religions. However, many Asatruers prefer the term Heathen to Neopagan and look upon their tradition as "not just a branch on the Neopagan tree" but as a different tree. Unlike Wicca, which has gradually evolved into many different traditions, the reconstruction of Asatru has been based on the surviving historical record; it has been maintained as closely as possible to the original religion of the Norse people.

Asatru, also known by some as Odinism. Asatru or Ásatrú is an Icelandic word, a translation of the Danish word Asetro. The latter was coined by scholars in the mid-19th century. It was intended to mean belief in the Æsir, the Gods. In Scandinavia the religion is called Forn Siðr (which means the Ancient way), Forn Sed (the Old custom), Nordisk sed (Nordic custom), or Hedensk sed (Pagan custom). The religion's origin is lost in antiquity. At its peak, it covered all of Northern Europe. In 1000 CE, Iceland became the second last Norse culture to convert to Christianity. Icelandic poet Goði Sveinbjörn Beinteinsson promoted government recognition of Asatru as a legitimate religion; this was granted in 1972. Since the early 1970's, the religion has been in a period of rapid growth in the former Norse countries and North America.

Celtic-based

Druidry is one of the Neopaganism family of religions. Some present-day Druids attempt to reconstruct the beliefs and practices of ancient Druidism. Other modern-day followers of Druidism work directly with the spirits of place, of the gods and of their ancestors to create a new Druidism. Within ancient Druidism, there were three specialties. The Bards were "the keepers of tradition, of the memory of the tribe - they were the custodians of the sacredness of the Word". The Ovates worked with the processes of death and regeneration. They were the native healers. They specialized in divination, conversing with the ancestors, and prophesizing the future. The Druids (in actuality the original singular was "Drui," "Druid" being the plural) of both genders performed the functions of modern day priests, teachers, ambassadors, astronomers, genealogists, philosophers, musicians, theologians, scientists, poets and judges. Most modern Druids connect the origin of their religion to the ancient Celtic people. However, historical data is scarce. The Druids may well have been active in Britain and perhaps in northern Europe before

the advent of the Celts.

Celtic Spirituality inspired by the cultures of Wales, Cornwall, Brittany, Ireland and Scotland. Its deities are mega-heroic and foreign, but not puppeteers. Celtic soul work is annamchara based (soul friend) rather than priest/ess-based, and can generate a Celtic Pagan Christianity based on early medieval models of pantheism.

Slavic

Most Slavic neopagans follow customs of old Slavic religion, revere Slavic gods and use Book of Veles as their sacred text.

Ancient Near East-based

Judeo-Paganism, which celebrates the old religions of the ancient Near East, including the Canaanite-Ugarit religion.

Modern

Eco-Paganism/Eco-Magic: 'The Ecology Party at prayer' (Hutton) is an active, earth loving ecology network that uses meditation and ritual to sustain conservation projects and eco-politics.

Techno-Pagans: Rather than looking back to ancient mythos, Techno-Pagans are inspired by modern technology, especially computers and rave music.

Neopagans claim to have experienced discrimination in the United States based on misunderstanding of their faith, and in some cases this is certainly true. However, the rumor-mill works as well among Neopagans as in any other community, and reports are sometimes exaggerated. Neopagans as a faith community have occasionally retaliated with half serious language games such as the Wiccan terms "cowan" and "mundane"--the latter originally and correctly a term from science fiction fandom--(not to mention growing use of the word "muggle"...) to describe a non-Wiccan. In addition, some who practice Neopaganism look down upon "fluffy bunny" Neopagans, who are seen as diluting the faith by making it too "mainstream" and New Age. Terms like "fluffy bunny" or "elves and strawberries Pagan" are used to denote with a certain degree of contempt people whose commitment to their Neopaganism is seen as shallow and less than serious. Such vilification of "casual" worshippers is common in almost all religious movements, as older members fear the loss of their influence as newer members contribute mainstream ideas. (Early Christian sects dealt with this regularly, and to a certain extent many in the Catholic church still do, considering the backlash against the Second Vatican Council.)

Terms for kinds of Neopagan worship

Most Neopagans worship various Gods and Goddesses; some of them stick to one culture and others are not, while others believe in the deity within. The terms for worship are: animism, dualism, henotheism, monotheism, pantheism, polytheism, and autotheism.

Animism is the belief that spirits inhabit every existing thing, including plants, minerals, animals and, including all the elements, air, water, earth, and fire. This was probably the

first form of worship.

Dualism is the belief (sometimes known as Gnosticism) that there are only two fundamental things or substances or constituents of things in the world at large or in the human soul. An example would be that both good and evil simultaneously exist and that they balance each other even though they are independent of each other.

Henotheism is the belief in one god, but at the same time does not deny the existence of other gods. It is a variation of polytheism which holds that there are many gods, but one of them is supreme and the other ones are only ancillary and don't have the same level of "god-ness". Some forms of Greek and Roman classical polytheism fall into this category. Hinduism is another very widespread example. The term has come to mean in recent years that one believes in multiple god/esses, though the worshipper "borrows" from various cultural groups and may worship one above the others. An example would be worshipping a Greco-Roman god for one reason and then asking a Celtic god for something else. This form of henotheism supposedly occurred commonly in early Judaism and as such is very much discouraged in the Torah or Old Testament.

Monolatry- forms a type of henotheism. Its adherents believe that many gods do exist, but these gods can exert their power only on those who worship them. Thus, a monolatryst may believe in the reality of both the Egyptian gods and the god described in the Bible, but sees him or herself as a member of only one of these religions. The gods that he/she worships affects their life; the other gods do not.

New Age- is a synthesis of many beliefs, some Christian some Pagan.

Pantheism is the belief that god is the universe and the universe is god -- or, more generally, that the universe is divine. It is most often explained as having the feeling that existence has a divine or awe-inspiring aspect.

Polytheism is the belief in more than one god/dess. In some beliefs it is said that all these god/desses are of equal power and authority while in others, there is a hierarchy. This is best demonstrated by the Greco-Roman deity structure.

Panentheism is the belief that god is both immanent in creation and transcendent to it. God creates, contains and sustains the universe, but exists partly outside of it. Dualism is an illusion. Matter and spirit are two sides of the same coin. They come from the same source and share the same essential nature.

Suitheism is the belief in the deity of one's own self without denying the existence of other god/desses. This is common in Thelema and among Left-Hand Path occultists.

See also

Goddess

Neopagan views of homosexuality

Charge of the Goddess

Book of shadows

External links

Greek Mythology The secret Greek myths of male love, ancient coming-of-age rituals, uncensored and developed

ing Links A meta page about myths and mythology around the world.

Vivianne Moon Dove's Sacred Wood One person's spiritual autobiography.

The Neopagan Religious Archive An online archive of Pagan material.

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About this capture

Different types of Witchcraft

Many just beginning their studies of Witchcraft think that there is only one Witchcraft, that being Wicca. I believe it is important for beginners to realize that there are many more paths one can follow. By learning about different ones, it can not only enrich your knowledge, but even guide you towards a path that's best suited for you. It is common for people use the terms Witchcraft and Wicca interchangeably. Whether they are different or just a way of describing the same thing depends on which Witch you ask. Either way you look at it, there is more than one path or tradition. The following are just a few descriptions of some of the most common.

Alexandrian

Founded in England during the 1960's by Alexander Sanders, self-proclaimed "King of the Witches". An offshoot of Gardnerian, Alexandrian covens focus strongly upon training, emphasizing on areas more generally associated with ceremonial magic, such as Qabalah, Angelic Magic and Enochian. The typical Alexandrian coven has a hierarchical structure, and generally meets on weekly, or at least on Full Moons, New Moons and Sabbats. Rituals are usually done skyward.

Most Alexandrian covens will allow non-initiates to attend circles, usually as a "neophyte," who undergoes basic training in circle craft prior to being accepted for the 1st degree initiation. Alexandrian Wicca uses essentially the same tools and rituals as Gardnerian Wicca, though in some cases, the tools are used differently, and the rituals have been adapted. Another frequent change is to be found in the names of deities and guardians of the Quarters. In some ways these differences are merely cosmetic, but in others, there are fundamental differences in philosophy. Over the last 30 years, the two traditions have moved slowly towards each other, and the differences which marked lines of demarcation are slowly fading away.

Celtic

The Celtic path is really many traditions under the general heading of "Celtic." It encompasses Druidism, Celtic Shamanism, Celtic Wicca or Wicca, the Grail Religion, and Celtic Christianity or Culdees. Each path is unique and stand alone meld together with another and still be part of the Celtic tradition. It is primarily derived from the ancient pre Christian Celtic religion of Gaul and the British Isles.

As it is practiced today, most of the Celtic paths are part of the Neo-Pagan revival, focusing on Nature and healing with group and individual rituals that honor the Ancient Shining Ones and the Earth. Most are very eclectic, and hold to the Celtic myths, divinities, magic and rituals. Celtic paths are some of the more popular traditions.

Ceremonial

Uses a great deal of Ceremonial Magick in practices. Mostly derived from the works of Aleister Crowley. Detailed rituals with a flavor of Egyptian magick are popular, as Qabalistic ritual forms.

Dianic

This is the most feminist Craft Tradition. Most Dianic covens worship the Goddess exclusively (Diana and Artemis are the most common manifestations) and most today are women only. Rituals are eclectic; some are derived from Gardnerian and Faery traditions, while others have been created anew. Emphasis is on rediscovering and reclaiming female power and divinity, consciousness-raising, and combining politics with spirituality. The Dianic Craft included two distinct branches:

The first Dianic coven in the U.S. was formed in the late '60s by Margan McFarland and Mark Roberts, in Dallas, Texas. This branch gives primacy to the Goddess in its theology, but honors the Horned God as Her beloved Consort. Covens include both women and men. This branch is sometimes called 'Old Dianic,' and there are still covens of this tradition specially in Texas. Other coven, similar in theology but not directly descended from the McFarland/Roberts line are sprinkled around the country.

The other branch, Feminist Dianic Witchcraft, focuses exclusively on the Goddess and consists of women-only covens, often with a strong lesbian presence. These tend to be loosely structured and non-hierarchical, using consensus decision making and simple, creative, experimental ritual. They are politically feminist groups, usually very supportive, personal and emotionally intimate. The major network is Re-Formed Congregation of the Goddess. Z Budapest founded the Susan B. Anthony Coven in 1971, declaring Dianic Witchcraft to be "Wimmin's Religion". The Wommin's Spirituality Forum was Founded by Z Budapest in 1986, and is dedicated to bringing Goddess consciousness to the mainstream of feminist consciousness through lectures and, retreats, classes, cable TV shows, and rituals in the effort to achieve spiritual and social liberation.

Eclectic

Refers to groups and individuals who do not fully adhere to one specific form of Paganism. They choose to incorporate some beliefs, practices, rituals etc, of a few, or many paths to form a unique one that suits their spiritual needs.

Faery/Faerie/Fairy/Feri

First paragraph graciously provided by Kelesyn Greenleaf

Victor and Cora Anderson are the original teachers of the Feri Tradition. Victor is universally recognized as the Grand Master of his order of Feri. He was initiated in 1926 by a priestess from Africa. He is also one of the last genuine Kahuna. His book of poetry, *Thorns of the Bloodrose*, is considered a contemporary Pagan classic. In 1959, Victor initiated the late Gwydion Pendderwen (age 13 at the time), who later became a leading voice in the Feri Tradition. Gwydion concentrated on the Welsh Celtic aspects; whereas Victor and Cora still practice the tradition as it was originally, with Huna and African diasporic influences, primarily Dahomean-Haitian. The Feri Tradition honors the Goddess and Her son, brother and lover (The Divine Twins) as the primary creative forces in the universe. The Gods are seen as real spirit beings like ourselves, not merely aspects of our psyche.

It is an ecstatic, rather than fertility tradition, emphasizing on polytheism, practical magic, self-development and theurgy. Strong emphasis is placed on sensual experience and awareness, including sexual mysticism, which is not limited to heterosexual expression. This is a mystery tradition of power, mystery, danger, ecstasy, and direct communication with divinity. Most initiates are in the arts and incorporate their own poetry, music and invocations into rituals. The Tradition is gender-equal, and all sexual orientations seem able to find a niche. According to Francesca De Grandis, founder of the 3rd Road branch: "Faerie power is not about a liturgy but about one's body: a Fey shaman's blood and bones are made of stars and Faerie dust. A legitimate branch of Faerie is about a personal vision that is the Fey Folks' gift to a shaman." Initially small and secretive, many of the fundamentals of the Tradition have reached a large audience through the writings of Starhawk, the most famous initiate. Some secret branches remain. While only a few hundred initiates can trace their lineage directly to Victor Anderson, many thousands are estimated to practice neo-Faery Traditions.

Gardnerian

This is a closed initiatory Tradition which was founded in England ca 1953 by Gerald Gardner and further developed by Doreen Valiente and others. Gardner was initiated into a coven of Witches in the New Forest region of England in 1939 by a High Priestess named 'Old Dorothy' Clutterbuck. In 1949 he wrote *High Magic's Aid*, a novel about medieval Witchcraft in which quite a bit of the Craft as practiced by the coven was used. In 1951 the last of the English laws against Witchcraft were repealed (primarily due to the pressure of Spiritualists) and Gardner published *Witchcraft Today*, which set forth a version of rituals and traditions of that coven.

Gardner gave his Tradition a ritual framework strongly influenced by Freemasonry and Crowleyan ceremonial magic, as well as traditional folk magic and Tantric Hinduism. The Tradition was brought to the USA in 1965 by Raymond & Rosemary Buckland, who were initiated in 1964 by the Gardner's High Priestess, Lady Olwen.

Gardnerian covens are always headed by a High Priestess and have three degrees of initiation closely paralleling the Masonic degrees. Worship is centered on the Goddess

and the Horned God. The tradition emphasizes polarity in all things, fertility, and the cycle of birth-death-rebirth. Eight seasonal Sabbats are observed, and the Wiccan Rede is the guiding principle. Power is raised through scourging and sex magick ("The Great Rite"), as well as meditation, chanting, astral projection, dancing, wine and cords. Designed for group/coven work, through solitary workings have been created. Covens work skyclad.

Minonian Brotherhood

A Gay Men's tradition of Witchcraft established in New York by the late Lord Gwydion (Eddie Buczynski) in the mid - 1970's, at the same time as the Minoan Sisterhood was being established by Lady Miw, also in New York. The Brotherhood remains exclusively a venue for Gay men to explore a traditional ritual Witchcraft, one which can foster a similar, though Gay, sexual mysticism and sense of personal empowerment as in some British traditions of Wicca. As the founder was a Gardnerian initiate, the rituals are roughly Gardnerian, with changes to accommodate a different core mythology and ritual custom.. Imagery and deities are those of Ancient Crete and Mycenae. Working tools and their uses are virtually identical to those of British traditional Wicca.

Shamanic Witchcraft

This term refers to practices associated with those of tribal shamans in traditional Pagan cultures throughout the world. A shaman combines the roles of healer, priest (ess), diviner, magician, teacher and spirit guide, utilizing altered states of consciousness to produce and control psychic phenomena and travel to and from the spirit realm. Followers of this path believe that historical Witchcraft was the shamanic practice of European Pagans; and Medieval Witches actually functioned more as village shamans than as priests and priestesses of "the Old Religion." Shamanic Witchcraft emphasizes serving the wider community through rituals, herbalism, spellcraft, healings, counseling, rites of passage, handfastings, Mystery initiations, etc. The distinguishing element of Shamanic Witchcraft is the knowledge and sacramental use of psychotropic plants to effect transitions between worlds. The theory and practice of Shamanic Witchcraft has permeated widely through out many other established Traditions.

Stregheria

Graciously submitted by Maggie..aka..Feast of the Magi

Stregheria is the form of witchcraft native to Italy; there are several distinct traditions sharing common roots, in various parts of Italy. Also called, La Vecchia Religione, Stregheria is a nature-based religion, it's followers worship the forces of Nature, personified as gods and goddesses. The witches of La Vecchia Religione are called Streghe (plural), with the title Strega (for a female), Stregone (for a male). Stregheria is rooted in the folk religion of the Latins (the Romans being one Latin people) and the Etruscans. In the particular tradition, taught by Raven Grimassi in Ways of the Strega, the pantheon is different from the urban gods of the Romans, though

some of those deities were shared with the Latins, and the Etruscans, most notably Diana, whose worship was focused at a temple at Lake Nemi in the Alban Hills. There are however other traditions of Stregheria in Italy, who may worship the urban gods of the Romans.

The particular tradition taught by Raven Grimassi in Ways of the Strega, is derived from a renewal that occurred in the 14th century brought about by a wise woman from Tuscany called Aradia. This does not imply that witchcraft in Italy began in the 14th century. La Vecchia Religione is an evolution of pre-Christian religions in Italy. The tradition taught by Aradia was a revival of the Old Ways during a time of extreme persecution of the peasants of Italy.

For more information please visit Maggie's website - Stregheria

Wiccan Shamanism

Founded by Selena Fox in the 1980's. Ecumenical and multicultural focus. Combination of Wicca, humanistic psychology and a variety of shamanistic practices from around the world. Emphasis on healing. Uses traditional shamanistic techniques to change consciousness, such as drumming and ecstatic dancing.

(Pentacle by Marc Shannon)

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and

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THE 3RD ROAD tradition is a living branch of ancient Faerie shamanism, also called Wicca, Goddess Spirituality, Faerie Tradition, or Celtic shamanism. It develops one's spiritual, psychic, and worldly potential, while honoring each person's inextricable weaving with society, nature and cosmos. This is an ecstatic path pursued via a supervised and disciplined approach to: psychic training; intense personal growth (which includes purification of the inner blocks that keep one from fulfillment and service); an experience of the love of the Goddess and God in daily life; and a practical application of shamanism to life's joys and challenges. The 3rd Road is an initiatory path.

The 3rd Road has two distinct branches: Mystic Rose and Stellar Rose. Each stands on its own as a complete training with its own unique initiation. Some students choose to gain the benefits of both trainings. Although both trainings are initiatory, initiation is not guaranteed upon completion of the classes. However, certification of completion is given.

Both branches entail traditional shamanic teaching methods, and participants undergo an authentic shamanic journey toward personal fulfillment and magical expertise.

After the advanced training of either branch, some students continue on with post graduate training. Post graduate work is not described on the site, being a moot point

until one has undergone the earlier training.

The Mystic Rose Curriculum\Branch\Training, formerly called the "core 3rd Road training," consists of 5 semesters (almost two years) and is done face-to-face.

There are two entry-level classes which are each three months long, can be taken in any order, and are complete trainings unto themselves for those who desire no further work. However, these "sister" curriculums complement each other, add up to a larger whole, and are prerequisites for advanced Mystic Rose training, which consists of three additional semesters.

The Stellar Rose Curriculum\Branch\Training is only available by teleseminar, and takes 2 years to complete.

Entry-level classes can be taken in any order, and each is a complete training unto itself, often with a specific focus and empowerment for those who desire to focus only on the material available in that particular class. Each entry-level class is six or seven weeks long, and there is approximately a year's worth of entry-level classes. After that, students may go on to advanced training, committing to a year long supervised shamanic journey, magical training, and spiritual development.

I so believe in teleseminars as a valid means of transmitting shamanism that the Stellar Rose material is available only by teleseminar, even to my local students.

THE 3RD ROAD Wiccan school and institute of healing in San Francisco, California, is where Ms. De Grandis both teaches and offers psychic readings (shamanic counseling.) While she herself is committed to practicing and teaching witchcraft (the religion of ancient European shamanism), as a counselor Francesca guides clients from a wide diversity of religious walks of life. Honoring the client's own spirituality, she has offered compassionate support to people of all backgrounds, beliefs, and lifestyles, and brings to her counseling the benefits of long experience.

THE 3RD ROAD community is world-wide. The SF institute, like the temple of an ancient city, is the nucleus of a community rich with diversity. Students -- wondrously mad, politically motivated, representing everyone from lawyers to bike messengers, and a rainbow of race, ethnicity and lifestyle -- join together to study, heal, work and play. Students, past and present, also gather to celebrate the eight Wiccan festivals of the year wheel. Often students' friends and family, and the larger pagan community, join in the celebration.

The 3rd Road teleseminar community is international, and meets in small, personal phone groups.

Someday, 3rd Road's type of small, intimate, yet empowered community will form the basis of the "global village."

THE 3RD ROAD classes, whether Mystic Rose or Stellar Rose courses, emphasize the spiritual and magical practices of the Old Religion, solid magical technique, living the Wiccan religion of love and worship, and the power and poetry of the Faerie Faith. Classes consist of lecture, ritual and discussion. Weekly ritual practices are assigned. Because students learn tools for inner change, the work can be vigorous and deeply moving. Francesca is committed to safe emotional and psychic practices. To these ends registration is usually limited, so that groups are small and personal. Many solitary practitioners who usually avoid groups find the classes a safe and supportive learning environment.

Entry Level curriculum might include but not be limited to: magical techniques; energy perception and manipulation; the poetry of magic and physics; psychic protection; ritual format; manifestation of material goals; urban shamanism; applied theology and myth; strengthening relationship to Deity; alignment of Godself, conscious mind, and unconscious; rituals for personal cleansing and inner transformation; ecstatic techniques; ethics; and sexual healing. Students also enjoy experienced guidance to make spiritual training relevant to their present lives and strengthen the God(dess) within.

Shamanism is essentially taking one's inner and outer problems -- whether they are typical daily frustrations or major trauma -- and using them as springboards into prosperity, greatness, and joy. Classes reveal how to accomplish this. One gains a rich heart openness to deep relationship with Goddess, family, and community.

Most entry-level classes are multilayered, tailored to be suitable for both beginners and adepts.

Many Stellar Rose entry-level courses explore one topic in depth. For example, a course might focus on herbal magic, traditional healing used for gender empowerment, shamanic counseling, pagan ministry, or sacred sexuality.

In the case of the Gentle Heart; Palm Up teleseminar, I call it "naptime for spiritual warriors," because it offers eight principles of surrender that keep you from being a cosmic doormat and give you a fluidity and passion that make you unstoppable. The material is profoundly and experientially life-changing.

Advanced Instruction in either branch, as stated above, takes one additional year. Undertaken only by those dedicated to the Old Gods, these are vigorous and challenging trainings -- big commitments bearing the sweetest, richest, and most mysterious fruit. Curriculum advances topics introduced in entry level courses. For example, students come to an even deeper trust of their inner voice.

In the Mystic Rose branch, advanced work also includes trance journey; sacred space (circle); power quest; power bundle; spiritual healing of self and others; leading

services; community building skills; gender healing; and ritual creation. Students also receive private, personalized lessons. Via focused exercise and repetition, students gain facility in the Magical Art much the way dancers or martial artists train to command their art.

In the Stellar Rose branch, advanced work includes gender healing; ritual creation; construction of one's inner power-place; power quest; and community building. Students learn and/or sharpen the magical techniques most relevant to their own work and personalities. The Stellar Rose curriculum is still being created. Once that is done, other aspects of its advanced curriculum will be listed on this page.

As students progress in either branch, individualized curriculum is developed; one student might learn about pastoral counseling, another about animal totems. The personal attention and fellowship that is an important and integral part of Wiccan training is deepened as students work on their special projects in class supported by the group. As with all 3rd Road classes, material is not taught academically but experientially.

A PERSONAL STATEMENT, updated 2003

"In 1986 everyone thought I was crazy to start an institute of Wicca and personal growth -- such an institute was unheard of, and a one person staff (me!) could never pull it off. Well, here I am, still doing it, and happy as a bubble coasting along the surface of a brook.

"Of course, things have expanded from a one person operation. I finally got an assistant. Students and graduates help produce the Pagan holiday rites. But all in all the institute remains as it started, fulfilling my original vision -- a student body small enough that folks can get to know each other; classes & rituals in a safe environment; in-depth, finely tuned study; the teacher accessible for follow up on class curriculum; and the focus on personal and individualized growth. I am pleased!

"A formal, efficient institute can be small, simple and personal. In this uncomplicated intimate structure, I have taught innumerable students.

"In this day and age, my institute is surely unusual, yet it is a true center for teaching and healing, and the focal point for a community. This is in keeping with traditional shamanic culture: instead of a nationally or internationally centralized governing body, shamanic culture happens in small clusters of independent minded, but healthily interdependent, people. In shamanic society, each person is important, their unique needs and potential affirmed and supported.

"A shaman walks between the stars but lives IN the world, realizing that time and competence are precious commodities, which need to be coupled with humane

priorities. We must be down to earth, mystics who apply our visions practically, so that we can fulfill ourselves and obligations to family, friends, community, and planet.

"Each person has a unique talent or talents that make them joyous and fully themselves. When we develop these passions, we honor the sacredness of life. Only through serving others with these unique talents can planet and community be healed. My focus is personal growth so each of us can attain this selfhood. Travelers on the 3rd Road are able to use their full potential to serve the larger community.

"Now, teaching 3rd Road teleseminars, I am finding it a way to fulfill my original vision of my classes, with people who live far away. There's all the power, warmth, community, and focus on individuals. Teleseminars are giving me a rich new depth of camaraderie as we, in the teleseminars, move forward side-by-side in a spiritual growth which is strengthening our ability to become happier in our personal lives as well as helping us better make a difference in the world. I no longer feel so alone while fighting the good fight. The 3rd Road teleseminar student body is a precious community that I really need and celebrate.

"The synchronicity with which 3rd Road began and continues to develop is daily. For example, I started the teleseminars because so many wonderful people who wanted to study with me lived far away. First, I taught a master class for those who had already done the program in my book *Be a Goddess!* Then I adapted already existing workshops. A teleseminar student begged me to do a complete 2-year training by phone. I insisted I ethically could not. Then, one day, I had a vision. The light bulb went on. It was as if, when I both created and adapted those workshops, Goddess had played a trick, making them perfect to combine with the *Be a Goddess!* curriculum, the *Be a Goddess Master Class*, and additional specially formulated courses, to add up to the Stellar Rose branch of 3rd Road. I kept checking my notes -- could this be possible?

"It was! Detail for detail kept lining up "coincidentally" to perfectly fulfill my high standard of what is needed! So now I have thrown myself into this clearly Goddess-given flow, and am creating/channeling the rest of the curriculum. It is an enormous blessing -- and responsibility -- to be a channel for this poetry of transformative earth spirituality. I was surprised, quite honestly, to discover that authentic Faerie shamanism can be transmitted through this venue. Now, I see that it makes total sense -- shamanism is shamanism. Its lessons transcend all circumstances, if those involved participate sincerely. I am striving diligently to stay a clear channel for a curriculum that is comprehensive, effective, and safe. Students -- novices and elders -- tell me it's working, that their lives are blooming like never before. I am so lucky to be on this adventure, on the 3rd Road. Come join me! Forget your reasons not to -- just come and love yourself.

"Blessings on you, take good care of yourself, because every single one of us needs each and every one of the rest of us, so that we can keep on keeping on making a difference.

"I am dedicated to the Goddess and God."

-- Francesca De Grandis

FRANCESCA DE GRANDIS, author of HarperSanFrancisco's Be a Goddess! and Goddess Initiation, is a traditional spiritual healer, and the daughter of a Sicilian witch. Francesca graduated from New College of California where she pursued Shamanic Studies. After completing a rigorous and rare seven year training to become a shaman in the Celtic or Faerie Tradition, she went on to earn the title "Master in the Faerie Faith." She is also an initiated Kahuna, as well as ordained in the Fellowship of Isis. Ms. De Grandis has been a Shamanic counselor since 1982, and has been featured in The New York Times, USA Today, and Cosmopolitan.

Lynn Andrews, author of Medicine Woman: "Francesca De Grandis has given us an inspirational bridge between ancient wisdom and our current life."

Starhawk, author of The Spiral Dance: "A witch who knows her stuff"

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"I gained incredible insight and valuable tools for making necessary changes...a testing, tugging feeling of adventure... the realization of birth, of being mother to yourself. Francesca, midwife and godmother in my rebirth...she changes lives like no-one else...I felt welcome and safe...Francesca offers authentic teachings...her program integrates the rigor of non-academic scholarship with a depth of emotional, psychic and physical experience that's rare...a truly comprehensive and complete training that leaves you an experienced witch...kindness and fun...My life has opened like a rose."

More Students:

"I feel incredibly graced to have met and studied with Francesca... taking her classes, and reading her books, I have connected to my deepest and most powerful truths. Francesca has helped me ignite my own natural shamanic fire. Practical results of my study with her extend to every area of my life...I am indebted to Francesca..." -- Morgaina, Los Angeles, California

"...Francesca is such a warm, loving, and giving person... After experiencing the energy in two teleseminars, I know that she has a keen sense of what will work and what won't. She has a true gift of reading the environment and of pulling together a very diverse collection of people into a cohesive, supportive, loving, and productive group... Very quickly, during a teleseminar, you stop thinking of yourself as being in a phone conference and are drawn into the warmth, magic, and joy..." -- Kathi Somers, Southern California

"...I felt the need to reach out to a community of others walking this path. The teleseminar was a perfect solution. I've learned so much ... from the elder wisdom and personal attention that Francesca offers. I am grateful for her guidance and integrity." -- Liz Cherniak, Calgary, Canada

"I'm a private person and don't like to be put on the spot. During a teleseminar, Francesca creates a 'virtual temple' where all styles are encouraged. I can be me, participate silently, and have a great time doing so." -- Night Joy, Boston, Massachusetts

Frequently Asked Questions

Be advised: below are quick n' dirty answers. However, the rest of the page often addresses the same issues in greater detail and depth.

What if I can't afford the tuition?

Which class is best to take first?

What do I take if I'm a complete novice?

Where do I start if I'm an elder?

What's the difference between the face-to-face classes and teleseminars?

Which of the two are more intense or comprehensive?

Which is better for me?

How does a teleseminar work?

Q: What if I can't afford the tuition?

Francesca (FDG): There's scholarship and work trade available. And if the problem is not money per se, but paying a lump sum all at once, call me. I'm very flexible about working out a payment plan. Or if you've a specific skill or product you want to offer, call me about a trade.

Q: Which class is best to take first?

FDG: Entry-level classes can be taken in any order.

Q: What do I take if I'm a complete novice?

FDG: Entry-level classes are totally accessible to beginners. Honest!

Q: Where do I start if I'm an elder?

FDG: You sit on your hands and start at the beginning. Spiritual seekers on any path have to do that, anyway - occasionally start from the ground up. And 3rd Road 101 is not generic Wicca 101, so you need entry-level classes upon which to build advanced 3rd Road work. Elders from many traditions have found 3rd Road an excellent supplement to their own paths.

Q: What's the difference between the face-to-face classes and teleseminars?

FDG: I refuse to say. There don't seem to be words that are truthful. Both branches are unique, but anything I say to differentiate seems to somehow belittle one or the other of the two. All I can say is, they're both worth taking.

Q: Which of the two are more intense or comprehensive?

FDG: As I try to find ways to differentiate between the two branches, it only becomes more confusing, not less. For example, many people take one branch, and feel it's totally changed their life. Many others, who want all the tools, power, knowledge, and growth they can get, integrate the two branches. I do know that both achieve many of the same goals, and both lay down a solid spiritual and magical foundation, then go on to build on that foundation. However, the tools and means through which this is done are quite different in the two branches. I feel like a trickster as I write out this FAQ Sheet. Maybe that says something.

Q: Which is better for me?

FDG: That's a very individual thing. Perhaps your intuition can guide you. Feel free to call to discuss your particular goals and needs. My number is (415) 750-1205.

Q: How does a teleseminar work?

FDG: First, let's talk about it logistically. All you need is your telephone to enjoy a shamanic teleseminar that gives you the benefits of 3rd Road training wherever you live. TOTAL COST consists of enrollment fee, paid to me, plus long distance charges to Las Vegas (the area code for the event's "tele-bridge"). Just call long distance then pay the charges on your phone bill. Long distance rates for a 55 minute class can be \$6.00.

A group meets on the same day of the week for six or seven consecutive weeks at 6:00 pm (California time). Meetings consist of riveting, effective 55 minute-long lessons. A small group allows for dynamic, focused sessions that support your uniquely personal goals and dreams. Sessions are interactive and give you life-changing assignments to apply between meetings. Which brings us to how a teleseminar works shamanically.

In my shaman's tele-hut I use traditional Celtic teaching methods. After all, the dreamworld, other world, alternate reality, is a place shamans walk with their students. We can get there just as easily meeting by phone.

It's not just me lecturing at you for an hour, it's really magical, and you get to ask all the questions you need.

The teleseminars have proven to be a truly viable means to teach shamanism in a wholistic, rather than dry, didactic, way. Even more exciting, it's clear one can also teach a full tradition through this venue. I am still creating the curriculum, so students now enrolled are pioneers. The two year training develops bit by bit, and, as it does, so does the warmth and togetherness of 3rd Road's teleseminar community. And so does our depth of magical expertise, spiritual growth, and mystic awareness. I am grateful to the students involved in this at the starting point. What a journey we share.

I create a virtual-temple with a gentle opening ritual and wholesome environment. With long experience as a spiritual guide, I can build a sacred virtual-grove where we can learn, celebrate and heal our spirits. I also trained to be a teleseminar leader; this helps me facilitate not only meaningful dialogues, but transforming ritual-experiences.

You enjoy the same safe, ethical, relaxed, and fun space as in the Mystic Rose classes. Instead of impersonal, glib teachings, I try to offer you relevant ideas and practical tools, and, if you desire, directly address your personal issues. Tele-classes are right for **your** unique goals, challenges, and dreams.

Class Schedules

For more information, go [here](#). You'll receive email notice of upcoming classes, their prices and curriculum details, and the like. If you need other information call (415) 750-1205 but please do not e-mail me. I'm happy to talk as long as you need by phone but current injuries severely limit e-mail use. Or you can write to me at:

The 3rd Road
POB 210307
San Francisco, CA 94121

"There's the road to heaven, and there's the road to hell, and there? That's the road to Faerie."

-- Thomas, the Rhymer

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<http://www.well.com/user/zthirdrd/vita.html>

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About this capture

Francesca De Grandis' Home Page

My mini-vita:

I completed a rigorous and rare seven year training to become a Faerie (Celtic) shaman. I also graduated from New College of California where I pursued Shamanic Studies.

In 1986, I founded The 3rd Road, a San Francisco based school for Shamanism and a center for personal transformation, where I earned the dubious distinction of being a professional witch, one of what was only five in the States at the time. At my center, I not only teach but enjoy being a global villager by offering shamanic counseling / psychic readings by phone for folks all over the world.

In the early nineties I received a mandate from the Goddess to use media to teach witchcraft (which meant that, instead of paying my way traditionally through my services as a shaman, I now get paid a bit for writing.) This media work includes my HarperSanFrancisco book on shamanism, "Be a Goddess! A Guide to Celtic Spells and Wisdom for Self-Healing, Prosperity and Great Sex which became available in stores as of Feb.1, 98, and is a do it yourself training in Celtic Shamanism, Faerie style. I also appear on radio. I have hosted occult specials on ABC's KGO radio; after priestessing a KGO Samhain rite for possibly 200,000 listeners, I'll admit that it's hard to ground sufficiently after something like that.

When I am not involved in the above activities, my copious spare time is filled with

teaching a writing and publishing workshop

being a member of Covenant of the Goddess and of the Fellowship of Isis

interfaith work

women's issues

playing Celtic & ritual music

reading science fiction & fantasy

feeding friends fine meals

and somewhere in all this I manage to maintain my own personal practice of Witchcraft which stems from a family tradition

Oh, and, though I struggle with physical disability, I manage to belly-dance around the house occassionally.

Francesca, all costumed up, just waiting to belly-dance again? That would be a good lie. In fact, this photo of my last belly-dance show before I got too injured to perform happened to be the only one in my computer when I first made this page.

-> The 3rd Road Brochure <-

-> An Overview of Faerie Tradition <-

-> Francesca De Grandis' Wiccan & Faerie Grimoire <-

I am so excited to have learned how to be a webmaster!!!!!!!!!!!!!! Can I rule the universe now?

This page updated 7/00

<http://www.well.com/user/zthirdrd/psychic.html>

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Sacred Toys

FAQ Contact Info

Psychic Readings / Shamanic Counseling / Spiritual Healings

Visit Francesca De Grandis for

Psychic Readings / Shamanic Counseling / Spiritual Healings

Francesca has been featured in The New York Times, USA Today, and Cosmopolitan.

Complete Woman: "De Grandis teaches others how to have great sex, spiritual power, and enjoy the world..." Starhawk, author of The Spiral Dance: De Grandis "knows her stuff." Adrienne Amundsen, Ph.D., and clinical psychologist says Francesca "has the trustworthy ethics of a Buddhist priest, psychologically sound respect for the complexity of human process, and a wicked sense of humor that keeps serious material in healthy perspective."

Francesca says: My practical spirituality helps folks gain the good things in life -- fun, fine food, a happy home, and romance. (Think of me as "Thomas Moore meets Glinda the good witch!")

You are unique, with unique needs. Different people get different things from an appointment with me. I offer:

* Answers to: "What's the right direction for me to take?" "Should I stay with him?"
"Where is my soul mate?"

* Down-to-earth advice: Mysticism can be practical: good magic gets your house cleaned, creates abundance, and helps you create bewitching sexuality. The spirits can reveal sound marketing strategies that will give you success in business, or a concrete, step-by step plan for you to take control of your personal life. I helped a gymnast choose the best set of moves for her Olympic performance.

* Healing of your inner blocks to happiness. I have helped folks who were happy and successful yet wanted more self-fulfillment and passion in their life. In addition, incest and other trauma survivors, and the recovery community have found crucial growth through visits with me. I promise I will not put rhetorical Band-Aids on deep soul-wounds. I help you love your body, be cleansed in spirit, and gain inner wisdom.

* Spiritual Power. I have been called a wise-woman, but I simply share the Goddess's wisdom. I will help you find the confidence and peace of mind to follow your own star.

With this many options, you get what you need. Lawyers and bike messengers, psychologists and trauma survivors, Christians and witches, and everyday people wanting inner transformation and spiritual depth: during your appointment, I might give you esoteric advice or mundane information or we might do ritual. Or I might give you tools for self-healing to take home with you. Or tell you to wash your dishes! Whatever you need to enjoy and transform your life. We will let the spirits guide us."

* Appointments for private consultations by phone *
Located in San Francisco, Ca.

REASONABLE PRICES

FOR MORE INFORMATION AND APPOINTMENTS

The Wiccan & Faerie Grimoire of Francesca De Grandis , an award winning site filled with spells, rituals, articles and other shamnic wonders since 1995, defined the Goddess Spirituality web site!

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About this capture
Be a Goddess! A Guide to Celtic Spells and Wisdom for Self-Healing, Prosperity, and Great Sex. This is a pagan book of practical witchcraft by a respected teacher and shamanic elder. Learn Wicca / Wiccan Classes / Faerie Tradition

I am so happy about the support my work as a shamanic teacher and healer gets. Thank you everyone. And the work continues with your help: I hope my new book will be a gift of healing and joy to those who read it. Ta da! ->

Announcing the publication of HarperSanFrancisco's
Be a Goddess!:
a Guide to Celtic Spells and Wisdom for Self-Healing, Prosperity, and Great Sex.
by Francesca De Grandis

Where to buy Be a Goddess!

I am rabidly devoted to helping people and BE A GODDESS! is no exception; it leads the reader, woman or man, step by step, deeper and deeper into a shamanic journey that can help one find love, prosperity, great sex, inner peace and spiritual power. For instance, with this book you can learn rituals to remove the inner obstacles that keep you from being your happiest and of maximum service to the community.
What folks have kindly said about my book:

Lynn Andrews, author of MEDICINE WOMAN and LOVE AND POWER: "Francesca De Grandis has given us an inspirational bridge between ancient wisdom and our current life. Her guide to self-healing is profound."

Margot Adler, author of Drawing Down the Moon, and Heretic's Heart: "A well written and superb step-by-step introduction to Celtic Shamanism....lovely rituals.... a smart and cogent introduction to the old religion, by some one who has learned wisdom the hard way: by putting in her time. I loved it. It is an important book."

Annie Sprinkle: porn star; prostitute turned multi-media sex artist; sex magic workshop facilitator: "Do let Francesca weave her spell on you. The wisdom she so generously shares can help us all become even more of the magnificent (sex) goddesses we already are. She turned me on to some beautiful rituals. I was inspired."

Magical Blend, Paula Amero: "...a dynamic and charismatic writer...a comprehensive training program of self-healing and transformation that helps you open to the ecstatic power of nature's forces...will appeal to anyone, male or female...a strong and wise instructor...this book is a real blessing"

Goddessing Regenerated: "...refreshingly new...of value to both beginners and advanced practitioners...great opportunities for growth, healing, and spiritual development...[De Grandis is] a true Shamanic teacher...eventually take its place

among other Pagan and Goddess Spirituality works of note, such as Starhawk's The Spiral Dance, Margot Adler's Drawing Down the Moon, Z. Budapest's Grandmother of Time... It'll bless you"

The Witch's Web, Brad Miller: "...an important offering; belongs on the shelf next to "The Spiral Dance" and "Drawing Down the Moon"...fresh and insightful, with an eye for the sensitive needs of her readers...a mystical, transforming experience...offers much to the student both new and advanced.. it is destined (or should be) to achieve the acclaim of the aforementioned titles ["The Spiral Dance" and "Drawing Down the Moon"]"

Covenant of the Goddess Newsletter, Rowena K.: "astounded me no end...subtle and profound...The exercises are well planned and effective.The amount of hidden deep level knowledge in this book is staggering. I recommend this book very highly, not only to beginners but advanced practitioners as well...it was a learning experience,..."

What folks have kindly said about me:

Starhawk: "A witch who knows her stuff"

Z. Budapest, founder of The Women's Mysteries in the U.S. and author of Summoning the Fates: "Francesca De Grandis is a long time, charismatic, passionate teacher of the Goddess. This book is her offering to the new generation."

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Patricia Sullivan: Director of Clinical Services for UCSF Aids Health Project (a model nationally for mental health care in the area of HIV); MA; MFCC, psychotherapist: "Training with Francesca has had a significant impact on my work as a clinician, therapist, teacher, and administrator /manager working within the HIV epidemic."

Harper has been wonderful to me. I would like you to see the Be a Goddess! bookcover. For once, a book cover that is actual art!

Here's excerpts from the earlier page I put up about the book in, maybe, March, 1997, (the page had revisions later.) Excerpts include: how my background working in old-fashioned cozy dusty weird and mysterious occult shops influenced my book; praise for those front line priest(esse)s whom I call metaphysical merchants; and an offer to metaphysical merchants.

This page will be regularly updated with news about the book and my author appearances.

Sincerely Yours, Francesca De Grandis

BE A GODDESS!

A Guide to Celtic Spells and Wisdom for
Self-Healing Prosperity and Great Sex
by Francesca De Grandis

Harper San Francisco 0-06-251505-5 \$14.00 pb

Visit with Francesca for Shamanic Counseling (a Psychic Reading)

Classes and workshops in Celtic Shamanism and Personal Transformation

A WRITING & PUBLISHING SEMINAR

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Goddessing Regenerated: "...refreshingly new...of value to both beginners and advanced practitioners...great opportunities for growth, healing, and spiritual development...[De Grandis is] a true Shamanic teacher...eventually take its place among other Pagan and Goddess Spirituality works of note, such as Starhawk's The Spiral Dance, Margot Adler's Drawing Down the Moon, Z. Budapest's Grandmother of Time... It'll bless you"

The Witch's Web, Brad Miller: "...an important offering; belongs on the shelf next to "The Spiral Dance" and "Drawing Down the Moon"...fresh and insightful, with an eye for the sensitive needs of her readers...a mystical, transforming experience...offers much to the student both new and advanced.. it is destined (or should be) to achieve the acclaim of the aforementioned titles ["The Spiral Dance" and "Drawing Down the Moon"]"

Covenant of the Goddess Newsletter, Rowena K.: "astounded me no end...subtle and profound...The exercises are well planned and effective.The amount of hidden deep level knowledge in this book is staggering. I recommend this book very highly, not only to beginners but advanced practitioners as well...it was a learning experience,..."

What folks have kindly said about me:

Starhawk: "A witch who knows her stuff"

Z. Budapest, founder of The Women's Mysteries in the U.S. and author of Summoning

the Fates: "Francesca De Grandis is a long time, charismatic, passionate teacher of the Goddess. This book is her offering to the new generation."

Students & Clients:

"I gained incredible insight and valuable tools for making necessary changes...a testing, tugging feeling of adventure... the realization of birth, of being mother to yourself. Francesca, midwife and godmother in my rebirth...she changes lives like no-one else...I felt welcome and safe...Francesca offers authentic teachings...her program integrates the rigor of non-academic scholarship with a depth of emotional, psychic and physical experience that's rare...a truly comprehensive and complete training that leaves you an experienced witch...kindness and fun...My life has opened like a rose."

Patricia Sullivan: Director of Clinical Services for UCSF Aids Health Project (a model nationally for mental health care in the area of HIV); MA; MFCC, psychotherapist:
"Training with Francesca has had a significant impact on my work as a clinician, therapist, teacher, and administrator /manager working within the HIV epidemic."

Harper has been wonderful to me. I would like you to see the Be a Goddess! bookcover. For once, a book cover that is actual art!

Here's excerpts from the earlier page I put up about the book in, maybe, March, 1997, (the page had revisions later.) Excerpts include: how my background working in old-fashioned cozy dusty weird and mysterious occult shops influenced my book; praise for those front line priest(esse)s whom I call metaphysical merchants; and an offer to metaphysical merchants.

This page will be regularly updated with news about the book and my author appearances.

Sincerely Yours, Francesca De Grandis

BE A GODDESS!

A Guide to Celtic Spells and Wisdom for
Self-Healing Prosperity and Great Sex
by Francesca De Grandis

Harper San Francisco 0-06-251505-5 \$14.00 pb

Visit with Francesca for Shamanic Counseling (a Psychic Reading)

Classes and workshops in Celtic Shamanism and Personal Transformation

A WRITING & PUBLISHING SEMINAR

this page was updated 3/98

<http://www.well.com/user/zthirdrd/write.html>

54 captures
22 Feb 1999 - 4 Dec 2014
Jan FEB Apr
20
2005 2006 2007

About this capture
Be Happy Writing -- And Sell What You Write!
"I hate writing. But I love having written."
--Attributed to various writers, from Mark Twain to Dorothy Parker

Doubt, procrastination, and fear of criticism are the demons that bedevil every writer's creativity -- and productivity. Everyone takes it on faith that writing is notoriously painful, difficult work, even for the best writers.

But it doesn't have to be this way!

Writing CAN be fun -- if you know the mental and emotional techniques that keep the juices flowing. This four-week course empowers you to take on those demons, while writing in a way that's true to your own soul. In a gentle, personal, and supportive environment, poet and HarperCollins author Francesca De Grandis will show you how to:

- ... Develop confidence in your own unique voice
- ... Trust the importance of what you have to say
- ... Get yourself going-- and then keep going until you've got a marketable piece
- ... Find an audience of people who want to read your writing, and will pay to see it
- ... Work with an agent
- ... Get the latest information on what book publishers are looking for

The class, held in San Francisco, Ca., meets once a week for four weeks, includes three at-home writing assignments, in addition to in-class exercises and critiques. Classes are limited to eight people, to create an intimate and trusting environment that will support your most creative efforts.

The fee for the four-week session is \$200. A new session will start Oct. 14, 7 PM. To find out more about this unique workshop, call

415-750-1205

Francesca De Grandis is a dynamic and motivating writer and speaker. Her second book, *Be a Goddess* will be released by HarperCollins in Spring 1998. (And yes, she is quite happy with the advance she received.) Her writing has appeared in widely diverse magazines ranging from *Sequoia*, the Stanford literary journal; to *Green Egg*, a journal of the awakening earth. Francesca has been featured on NPR, and served as a frequent guest and host on KGO. She has lectured throughout the USA and UK since

1975.

Francesca's Home Page
<http://www.well.com/user/zthirdd/music.html>
108 captures
5 Dec 1998 - 3 Jul 2024
Jan FEB Apr
02
2004 2006 2007

About this capture
Announcing --
"Pick the Apple From the Tree"
a long awaited CD/tape by Francesca De Grandis
Available May 1, 1998!

Starhawk, author of The Spiral Dance: "really beautiful songs"
Terrific listening for lovers of Celtic music and the blues.

Bard and witch-babe-a-go-go, Francesca insists, "I worship the three-fold Goddess: blues, jazz and Celtic music." Diverse and enchanting as a songwriter and vocalist, De Grandis delivers songs that are smart, sassy, and fun. Her lyrics celebrate universal experiences, and reveal the mythic wisdom and mischief of the Faerie Folk. The album features Bruce Smith, dubbed by Frank Zappa "a great guitarist." De Grandis is the author of HarperSanFrancisco's Be a Goddess!
"Pick the Apple From the Tree" -- all original music by Francesca -- showcases vocal harmonies, electric guitar, bass, violin, oud (middle eastern lute) and percussion. Percussion includes trap set, conga, darbuka, and zils (middle eastern finger cymbals.)

This new-folk/pop-folk collection shows a wide range of influences; an acappella song draws on Scotland's soft, sad ballads, yet a full tilt rock tune is included. Celtic fiddling adds charm to the samba "Pick the Apple From the Tree" -- a witty, wry blend. De Grandis plays complex zil rhythms to one of her Celt influenced songs! While the predominant influences are blues, jazz, and Celtic music, other influences appear, for instance the clear echo of Appalachian ballads in "My Father's Eyes." Each song is a unique gem, different from the last, and De Grandis delights listeners by her relaxed expertise in each genre: her "Darling, I Want You", a straight ahead jazz-blues, smokily reflects Francesca's years as a cabaret artist, making you want to sit back with a scotch n' soda and sigh with relief. Bruce Smith, who worked with Stan Getz and Ricky Lee Jones, brings his own distinctive richness to Francesca's music.

De Grandis capitalizes on her wide range of musical experience through the album's ever-changing moods and topics, moving from seduction to raucous comedy, from pagan revelry to quiet revelation. She shapeshifts with commitment and heart, and we recognize ourselves in every song.

Francesca De Grandis, at age fourteen, played professionally in the Boston area folk scene, where she developed her love of traditional American folk and Celtic music. She expanded her repertoire to include jazz and blues when, as an adult cabaret artist, she played top clubs. Gaining acclaim from critics who wanted more of her original tunes, De Grandis obliged with originality and wit. After leaving the music business for a contemplative life as a shaman, she discovered that music was part of her spirituality. Thank whatever Goddess Francesca worships that she's left her hermit's cave for a while: Francesca's uncommon life adventure, a diverse and far reaching exploration, is all brought together and mirrored in the musical and mystical journey of *Pick the Apple from the Tree*. Her book, *Be a Goddess!: A Guide to Celtic Spells and Wisdom for Self-Healing, Prosperity, and Great Sex* (HarperSanFrancisco), was published Feb. 14, 1998, and is based on her years of teaching Celtic shamanism. *Be a Goddess!* is available in the U.S., Britain, and Australia, and after three months in stores, its fourth printing is planned.

De Grandis says: "Through song I walk between the stars, fill belly and soul, make love to God. The Goddess loves me, Her vagabond shaman, bardic brat. My veins run with Fey mischief. In the primeval garden, stands the tree of life. Innocent white pulp hides dark seeds of immortality. Be a spiritual outlaw: cleaves to high ethics and pick the apple from the tree."

Acclaim for Francesca De Grandis:

Z. Budapest: "haunting...a true musical talent."

Oberon Zell: "Francesca rocks! Her musical performances are alive, magical, witty, fun and fabulous! A spectacular new bard...Don't miss her next show!"

Adele Prandini: "...a dynamic stage presence. Her voice seems propelled from her entire body and her vocal range is incredible...a marvelous entertainer with lots of heart and soul."

Reclaiming Quarterly: "...there's nothing ordinary...The words are as strong as the melody, and this is rare...Francesca's heart and gut echoing the timeless quandary of human beings...If you're looking to walk a tight rope that juggles between the sacred and the profane, the acoustic and the electric, you will be as touched and enchanted as I was..."

Gary Menger: "Her voice is a vibrant warble somewhere between Eartha Kitt and Ruth Etting ...compelling...found myself groping for words to describe her; both her voice and her on-stage personality are unique...a real-one-of-a-kind."

In every song she attempts, Francesca innovates with precise passion, in a collection held together by a vision of love in all its myriad forms. You will be propelled into a world of musical magic, mirth, and wisdom that you will return to again and again. Let the Muse tickle your fancy with Pick the Apple from the Tree.

Make merchant orders of "Pick the Apple from the Tree" from New Leaf Distributing Co. Order your personal copy here!

To book a concert with Ms. De Grandis: Francesca De Grandis * POB 210307 * S.F. Ca. 94121 * 415 -750 -1205

Francesca's upcoming musical appearances.

The Wiccan and Faerie Grimoire of Francesca De Grandis

Page design by Ian Lurking Bear

<http://feritradition.org/witcheye/>

147 captures

25 Feb 2003 - 22 Dec 2024

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2005 2006 2007

About this capture

By which eye will you see us?

http://www.coven-of-cythrawl.com/Old_Religion.htm

121 captures

16 Oct 2002 - 11 Feb 2019

Feb MAR Apr

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The Old Religion

The practice of Witchcraft allows one to develop abilities that transcend the mundane rules of existence, and to enter realms only dreamed of by other people.

Many Family Traditional Witchcraft (FamTrad) practitioners and many solo witches still maintain an Earth adoring attitude to their practices and beliefs. The roots of Family Traditional Witchcraft come from pre-Christian, European/British shamanic religious tradition. It is essentially termed a 'pagan' religion, which means, that it is not Judeo-Christian in origin. These ancient beliefs, (wherever in the world they have survived) are all earth, nature and fertility orientated, where its adherents worship at the turn of the seasons and at the new and full moons. They generally acknowledge both male and female Deities and Ancient Powers, (long lost to the modern day average person). They believe in magick and divination and although a spiritual and philosophical path, it is first and foremost a religion, termed the 'Craft', meaning the "Craft of the Wise". Groups of families that can trace a direct, unbroken line back to ancient times are, as mentioned earlier, known as "Traditional" or "Hereditary" witches. Traditional groups still tend to be extremely secretive indeed and do not usually recognize or mix with other pagan paths.

All Witches are basically termed Pagans, and the very term PAGAN comes from the Latin PAGUINI, meaning countryside, (or Paganus, meaning, 'not of the city' or rural). So in this sense PAGANISM is the old religion of the country folk. Pagan religions are nature based, respecting the needs of the planet and her natural systems. Pagans hold all life to be sacred and regard the human species to be Nature's care-takers, responsible for Her well-being.

Pagans are aware of the cycles of nature and observe them as festivals throughout the changing year. We see and feel the magic in Nature, the magic of balance and harmony. We bring this loving balance into our lives through our worship of the God and the Goddess, not just a male deity, or trinity of all male deities.

We strive ever after greater spiritual development. We do not attempt to confine and limit our fellow worshippers with dogma, but encourage each to find one's own personal truth and fulfillment. We are individuals, not clones!! It is our differences that make us

special.

The ancient wise women of the villages were of these original so-called witches. They were the old traditional healers, the midwives, the oracle readers and general counselors sought out by village folk and sometimes by people who lived far away, only hearing about the great power of some of these wise ones. They were also sought by all kinds of people to right injustices done against them by way of magick. Therefore, an aura grew around these wise ones and although sought for many things, were feared much as they are today.

Around the world, these wise healers and shamans continue to practice, such as in Africa, South America, Australia, Native Americans, Bomohs of Indonesia and Malaysia, Taoists of Chinese origin, European gypsies and of course the village wise ones of today. These arts still thrive and in fact are growing once again. Traditions that have been handed down over the generations, mostly kept secret are still active beyond expectations.

Most of these people practice alone and try to find their roots and connections with nature and the universe following teachings that have been handed down to them from their family or mentor. They follow the patterns of the sun and the moon, and feel the changing energies directly. Nowadays, some others have wished to be part of a form of coven, or in large family, or ethnic groups, to share ceremonies and regular meetings with and reunite with the Ancient Powers by raising large amounts of energy within such a group.

"What Traditional Witchcraft is really about on its practical side is the hidden powers of the human mind. these can be aided by traditional knowledge of techniques which will bring them out and develop them; but basically the powers of witchcraft, shamanism, magic(k) or whatever one likes to call it are latent in everyone."

Doreen Valiente

Many traditional witches do not belong to covens, excepting their own family or some gypsy groups, but follow a different, solo branch of a magickal heritage; the path of the folk healer, old wise woman, the hermit, the wizard, the midwife, the druid or shaman. Working alone, they connect deeply with nature, talk to spirits and utilize forces that surround them and generally follow the patterns of the sun and moon, and feel the changing energies of the year's turning cycle. This was not only prevalent in Britain and Europe, but the world over and every nation can relate to the old healer and mystic who was generally viewed with both respect and not a little fear.

I don't believe that strict structured covens existed per se, but most probably like any Shamanic way of life, singletons (the old wise ones) and perhaps small family units who served the people, helped heal them and their animals, cast spells to help people who

came looking. They were probably feared also, because of that very thing.

Even in today's times in China, Malaysia and other Asian countries, there exists a strong belief in magick. the Malay and Indonesian Bomohs are the witches of Asia, as are the Taoist priests similar to the witches and Druids of millennia ago. They still do what has been handed down to them through generations of family traditions and their magick, (although much weaker and watered down than more ancient times) is still working!

Not only in Asia though; we can find this sort of country folk healing/magick all over the world in small rural areas, where time more or less has stood still and such arts have and are being passed on to either family, or if the old wise one had no family, then perhaps someone that they picked out for training, knowing he/she "is of the blood".

Most traditional witches and shamans such as these have had the teaching handed down through family tradition, from mother to daughter, or granddaughter; from father to son, or grandson. The teachings and beliefs carried on in a direct line from antiquity. Over the years, with the famous witch hunts, (the burning times) and later with such rapid modernization, a lot of this teaching was diluted, left out and/or forgotten. Most of it never written down and handed down by way of rote and poems/songs.

Modern day family members suddenly were disinterested in such things and never took any teaching seriously and certainly didn't want to live the life of hermit in such exciting times. Much teaching and ways of magick disappeared within the space of only a few hundred years. There are a few traditions that have kept up the teaching, amongst traveling people, such as water witches, who travel the canals of England and Europe, and some gypsies who travel the roads. Others who live on estates that have kept secret for generations and still maintain it.

A modern seeker might be introduced to these ancient teachings by some old shaman who doesn't want the magick to totally disappear and looks without the family circle for a worthy student, but is usually quite rare. Much teaching is so diluted that what is left is only the tip of the ice berg. It is true also that students have to make it their way of life and dedicate themselves to learning. This is hard to do in modern times and most will pick something up, find it too difficult, or tedious and after a few years simply drop it.

There is enough information nowadays for a solitary practitioner to read and study and then, more importantly, put the teachings into practice and actually "try" everything. This way, the inner-self matures and strange things start to happen. Coincidences become too meaningful to be mere chance and magick is born and nurtured within them. This takes trial and error and much dedication in practice and is the secret to real magick.

Anyone can learn something of their magickal powers. The ancient arts and spells are there to be rediscovered, given patience, common sense and a longing to know. You can heal yourself, gain peace from stress of modern day living and find ways of coping

with the constant turmoil of living in the twenty first century. You can protect yourself from psychic vampires, those that constantly want your help and attention and wear you down. You can also do good for others, by healing by many means, see into the future and recover the treasures of wisdom from the past, connect to Mother Nature and the forces that abound in this universe and even manipulate reality to one's inner wishes, the highest art of magick itself.

To obtain all this and more, one must become dedicated and be willing to work and struggle, practice and practice even more. Knowing that in every failure, there is a seed of success and once more push one's inner resources to the limit. A true apprentice! Discipline to be able to do all this will come as one sees more and more successes and strange coincidences that comply with one's inner wishes happen in their lives. It can be done and the Coven of Cythrawl can help these interested dedicants in pointing the way, whether they live here in Singapore, or as far away as New York or the Yorkshire moors. No one can simply pass on power and it certainly cannot be bought!

It must be seeded by direction, nurtured by practice and harvested when needed.

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With Thanks

Azaz Cythrawl

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Revised: September 19, 2003 .

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<http://www.pictdom.org/WhatIs.html>

46 captures

17 Jul 2001 - 25 Jan 2021

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About this capture

What is Draconian Pictish-Elven Witchcraft?

by Brian Dragon

PART I: (CLICK to go there) The Hidden Kingdom, published in 1984 in The Star and the Snake. It addresses various doctrinal issues in a scientific tone faintly laced with an air of mystery or depth that I would rather not attempt to edit and interweave into the less formal remarks given in Part II below.

PART II: Aside from such specific delineations of doctrine or lore as are addressed in PART I above (the question of "what are you?"), the other important aspect of defining the tradition would be purely historical or anecdotal in nature, that is, "Where did you come from?" That is an issue which I will now address herein, albeit in the tersest, briefest terms.

VICTORIAN WITCHES? --In Berkeley??

Simply and bluntly, on June 19, 1977, at the Pagan wilderness sanctuary called Coeden Brith in the mountains of California's Mendocino County, I was initiated and made a Witch according to the rites of what has been variously called the Fairy, Faery, or (most recently) Feri Tradition. That was the culmination of a very long apprenticeship beginning in Texas in 1971 when I was attending Junior High School and began corresponding with Victor Anderson (and later Caradoc ap Cadwr) through the mails. Later, in 1976, at the age of eighteen, I left home to move directly into Caradoc's house in California for the sole purpose of studying the Feri Tradition.

During the late Seventies and early Eighties, after Caradoc moved to an apartment in San Francisco and I moved to West Oakland, my growing involvement with performance poetry and my musical group E.L.F. in Berkeley and the East Bay drew me further and further out of contact with my old coven and the concerns of Caradoc (who was by then teaching under the name Gabriel) and his associates across the Bay in The City. By 1984, various disagreements between Caradoc and myself that were being published (or refereed!) in *Pagana* newsletter became so vicious that Victor Anderson, Caradoc, and all his students (most of whom have never met me) placed an announcement in the magazine saying that I was no longer in the Feri Tradition, a traitor, a liar, an oathbreaker, and that whatever I may have taught or might ever teach was not the Feri Tradition, nor was any initiations that I might pass to be construed as initiation into the Feri Tradition. Due to that published position on their part and in consideration of the several members of my own new coven, most of whom I had initiated personally, it was obvious that some sort of new nomenclature was needed to differentiate between our various groups of adult mystics behaving like spoiled children.

DRACONIAN? --"Now, is that a Pretentious Name or is that a Sears Name?"

Primarily, "Draconian" merely designates the current of thought and initiation proceeding directly or indirectly from me, Dragon/Brian Dragon/Tony Spurlock. I won't go into any of the esoteric significance of the Black Dragon Head (Pen Draig Duu) of Pictland's eternal officium of King, but refer readers to Arthurian literature for discussion of the term Pen Draig or Pendragon.

"Pictish-Elven" is meant to signify a subset or offshoot of the so-called Feri or Fairy Tradition as adumbrated by Victor Anderson and represented by the late Gwydion Pendderwen, Starhawk (especially in the first book), and Francesca De Grandis, author of the recent *Be a Goddess*. Although it is a word strongly rooted in Germanic and Scandinavian pagan belief and language (fairy is more common and older in the British Isles and where English overlays a Celtic substratum as with Ireland, Scotland, etc.), "elven" is meant to carry a higher, nobler, more awe-inspiring nuance than "fairy," even while doing the job of a synonym. Also, carrying forward a trend that was begun in my first coven with Caradoc, I lay much emphasis on the genius of Tolkien's *Silmarillion* (as far as I'm aware, the greatest book ever written in the English language) and acknowledge that legacy by choosing the word "Elven." The "Pictish" element is meant to bring back to the fore one central thread of the Tradition -- as taught by Victor -- about which, for some reason (embarrassment?), none of the aforementioned authors has deigned to whisper so much as a single word. I refer to the legend that the Feri

Tradition carries on and embodies the legacy and lineage of the pre-Christian mystery cult of the Picts (the pre-Scottish inhabitants of what is now Scotland). Francesca De Grandis, in her book *Be a Goddess* does (briefly) discuss the Blue God "Dian-y-Glas," but does not point out that the name is supposed to be in Pictish or address any of the issues dependant thereof. For a discussion of how the Picts could possibly impact the Witch cult, see Margaret Murray's *Witch Cult in Western Europe*. For proofs of a matrifocal "Fairy Cult" in historical Scotland, see *A Midsummer Eve's Dream* by A. D. Hope.

Morgaine la Fey by Frederick Sandys. Note Pictish symbols on Morgan la Fay's skirt. She is here shown in the midst of casting a spell.

One of Victor Anderson's most reliable and impressive powers (when he doesn't have his ears so stuffed full of himself that he's deaf to all else) is his almost instantaneous telepathic grasp of a person's soul or, on a smaller scale, a person's current obsession. These insights are the inspirations upon which he builds the custom-fitted themes of Witchcraft that he tries to teach. With the brilliant and creative scholar and singer Gwydion Pendderwen (the sorely missed victim of a fatal 1982 automobile accident), the focus was on the poignancy of the myth-cycle of the so-called Dying King, and the Sacred King who, for some short while on earth, is a vehicle for that myth-cycle -- deriving from the approval of the beloved Muse Goddess a status higher than mortal man but, even so, never so high that Youth and Springtime can be held forever against the inevitable toll of Age and Winter. With Caradoc, the exploration of the those feather-light, hardly discernable points of interface between the world of the freed shamanic mind and the more commonly encountered worlds of regular human social concensuses and even the so-called science-validated worlds of biological imperatives (the mating game both as liberator and as jailer), such were the concerns of the Witch world Victor showed Caradoc. As for me, the first letter from Victor to me -- a letter for which I had waited for several months (so long that Cynthia, a third party, had sent me a note along the way telling me to be patient, that he really was intending to write me) -- finally arrived two days after I finished reading an exhaustive collection of all Robert E. Howard's short stories concerned with or featuring the ancient Pictish people of Scotland, published together under the simple title *Bran Mak Morn*. Even though I had never once heard of Picts prior to reading that book, not even from my father's family lore, I found myself succumbing instantly to that very condition that Howard, himself, admitted to in the introductory pages of the anthology with these words: "There is one hobby of mine which puzzles me to this day. I am not attempting to lend it an esoteric or mysterious significance, but the fact remains that I can neither explain nor understand it. That is my interest in the people which, for the sake of brevity, I have always designated as Picts." It was precisely during the first delirium of this psychic fever that letter from Victor finally arrived. Of course, with that uncanny insight, Victor began serving up the Witchcraft World upon which I was destined to feast; and it was a heady fantastic stew so laden with rich meats and exotic spices that made such a heavy savor that my dish seemed heavy like as if laden with heaps of pouting yellow gold. A world where the very language of the world's most forgotten people was still alive in the mouths of keepers of the world's most well-kept secret... and even that would be only one secret in an

endless sea filled to every horizon with the many-colored gleaming, floating jewels of secret Witch Crafts. As I read that letter, I fell into a kind of love that has never wavered since, and never will till an end is come of time and tide and all the world is unmade. And maybe even beyond that.

The ancient romance of the Spurlocks and the Picts can first be discerned in the ancient Irish tale of the boyhood deeds of Finn mac Cumhal. Afraid to reveal his true identity for fear of the vengeance of the sons of Morna, the son of Cumhal goes to work as an apprentice in the compound of the Smith King Lochan (cf. Speur LOCK). Loch's beautiful daughter falls in love with Finn. And her name is CRUITHNE, a little-known female eponymic "Mother of the Picts" (as compared with her namesake who heads the Pictish King-list and is therein literally called "father of the Picts"), who are called CRUITHNI in the Irish language. Lochan declares, "I cannot guess who you really are. But I know my daughter, and she loves you best in all the world. So I give her to you to be your wife, though I don't know your name." Finn instructs the smith to fashion for him two great spears. These are indeed the SPEARs of LOCH and can be seen carved on Pictish symbol stones throughout the northeast of Scotland, the so-called "Crescent and V-Rod" symbol. It is with these that the youth slays a gigantic murderous boar that infests a desolate stretch of nearby road. This menace is changed through boldness, strength, and skill from a terror to a trophy; a trophy gift from the young Desmne/Fionn to Lochan as bride-gift acknowledging the tremendous value of Lochan's blessing and Cruithne's love .

Inasmuch as my ancestors in my father's patrilineage, the Spurlocks, have retained the use of the Pictish king name Brude/Byrdei/Bruide as a male firstname at least ever since arriving in America from Scotland in the 1630's (as well as having marriage links to the suspiciously Cruithin-like families surnamed Cruthis, Crider, and Craft), and I having taken onto myself the unshirkable Doom of Morn in 1984, the reader may rest assured that this is one Witch and one website that are in no wise "embarrassed" to speak of our Pictish heritage at length, any time, and with the utmost seriousness.

To visit the most complete, detailed (and anonymous) exposition of Feri ceremonial practice on the Web, [CLICK BELOW](#):

[CLICK BLUE BUTTON FOR "FAERY TRADITION INTRO"](#) (off-site pages by an unknown author)

The most accurate, honest, and well-written description of the Victorian Feri Tradition that I have seen is the one posted at the Covenant of the Goddess (COG) website in their section devoted to describing the various popular "Traditions" within modern Witchcraft. To read the article, [CLICK BELOW](#):

[CLICK STAR TO GO TO COG FERI TRADITION ARTICLE](#)

As time permits, this page will also grow to include photos and notes about actual

Draugrim, that is, Draconian initiates. (Not for the faint of heart!)

[BACK to Draconian Home Page](#)

HOLY MOLY -O-COD (that's Sheila-na-Gig for you Gaelic speakers)! What wierd Center of Existence is Dragon revealing this time?

<http://www.pictdom.org/WhatIs.html>

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PART II: Aside from such specific delineations of doctrine or lore as are addressed in PART I above (the question of "what are you?"), the other important aspect of defining the tradition would be purely historical or anecdotal in nature, that is, "Where did you

come from?" That is an issue which I will now address herein, albeit in the tersest, briefest terms.

VICTORIAN WITCHES? --In Berkeley??

Simply and bluntly, on June 19, 1977, at the Pagan wilderness sanctuary called Coeden Brith in the mountains of California's Mendocino County, I was initiated and made a Witch according to the rites of what has been variously called the Fairy, Faery, or (most recently) Feri Tradition. That was the culmination of a very long apprenticeship beginning in Texas in 1971 when I was attending Junior High School and began corresponding with Victor Anderson (and later Caradoc ap Cadbor) through the mails. Later, in 1976, at the age of eighteen, I left home to move directly into Caradoc's house in California for the sole purpose of studying the Feri Tradition.

During the late Seventies and early Eighties, after Caradoc moved to an apartment in San Francisco and I moved to West Oakland, my growing involvement with performance poetry and my musical group E.L.F. in Berkeley and the East Bay drew me further and further out of contact with my old coven and the concerns of Caradoc (who was by then teaching under the name Gabriel) and his associates across the Bay in The City. By 1984, various disagreements between Caradoc and myself that were being published (or refereed!) in Pagana newsletter became so vicious that Victor Anderson, Caradoc, and all his students (most of whom have never met me) placed an announcement in the magazine saying that I was no longer in the Feri Tradition, a traitor, a liar, an oathbreaker, and that whatever I may have taught or might ever teach was not the Feri Tradition, nor was any initiations that I might pass to be construed as initiation into the Feri Tradition. Due to that published position on their part and in consideration of the several members of my own new coven, most of whom I had initiated personally, it was obvious that some sort of new nomenclature was needed to differentiate between our various groups of adult mystics behaving like spoiled children.

DRACONIAN? --"Now, is that a Pretentious Name or is that a Sears Name?"

Primarily, "Draconian" merely designates the current of thought and initiation proceeding directly or indirectly from me, Dragon/Brian Dragon/Tony Spurlock. I won't go into any of the esoteric significance of the Black Dragon Head (Pen Draig Duu) of Pictland's eternal officium of King, but refer readers to Arthurian literature for discussion of the term Pen Draig or Pendragon.

"Pictish-Elven" is meant to signify a subset or offshoot of the so-called Feri or Fairy Tradition as adumbrated by Victor Anderson and represented by the late Gwydion Pendderwen, Starhawk (especially in the first book), and Francesca De Grandis, author of the recent *Be a Goddess*. Although it is a word strongly rooted in Germanic and Scandinavian pagan belief and language (fairy is more common and older in the British Isles and where English overlays a Celtic substratum as with Ireland, Scotland, etc.), "elven" is meant to carry a higher, nobler, more awe-inspiring nuance than "fairy," even while doing the job of a synonym. Also, carrying forward a trend that was begun in my first coven with Caradoc, I lay much emphasis on the genius of Tolkien's *Silmarillion* (as far as I'm aware, the greatest book ever written in the English language) and acknowledge that legacy by choosing the word "Elven." The "Pictish" element is meant to bring back to the fore one central thread of the Tradition -- as taught by Victor -- about which, for some reason (embarrassment?), none of the aforementioned authors has deigned to whisper so much as a single word. I refer to the legend that the Feri Tradition carries on and embodies the legacy and lineage of the pre-Christian mystery cult of the Picts (the pre-Scottish inhabitants of what is now Scotland). Francesca De Grandis, in her book *Be a Goddess* does (briefly) discuss the Blue God "Dian-y-Glas," but does not point out that the name is supposed to be in Pictish or address any of the

issues dependant thereof. For a discussion of how the Picts could possibly impact the Witch cult, see Margaret Murray's *Witch Cult in Western Europe*. For proofs of a matrifocal "Fairy Cult" in historical Scotland, see *A Midsummer Eve's Dream* by A. D. Hope.

Morgaine la Fey by Frederick Sandys. Note Pictish symbols on Morgan la Fay's skirt. She is here shown in the midst of casting a spell.

One of Victor Anderson's most reliable and impressive powers (when he doesn't have his ears so stuffed full of himself that he's deaf to all else) is his almost instantaneous telepathic grasp of a person's soul or, on a smaller scale, a person's current obsession. These insights are the inspirations upon which he builds the custom-fitted themes of Witchcraft that he tries to teach. With the brilliant and creative scholar and singer Gwydion Pendderwen (the sorely missed victim of a fatal 1982 automobile accident), the focus was on the poignancy of the myth-cycle of the so-called Dying King, and the Sacred King who, for some short while on earth, is a vehicle for that myth-cycle -- deriving from the approval of the beloved Muse Goddess a status higher than mortal man but, even so, never so high that Youth and Springtime can be held forever against the inevitable toll of Age and Winter. With Caradoc, the exploration of the those feather-light, hardly discernable points of interface between the world of the freed shamanic mind and the more commonly encountered worlds of regular human social concensuses and even the so-called science-validated worlds of biological imperatives (the mating game both as liberator and as jailer), such were the concerns of the Witch world Victor showed Caradoc. As for me, the first letter from Victor to me -- a letter for which I had waited for several months (so long that Cynthia, a third party, had sent me a note along the way telling me to be patient, that he really was intending to write me) -- finally arrived two days after I finished reading an exhaustive collection of all Robert E. Howard's short stories concerned with or featuring the ancient Pictish people of Scotland, published together under the simple title *Bran Mak Morn*. Even though I had never once heard of Picts prior to reading that book, not even from my father's family lore, I found myself succumbing instantly to that very condition that Howard, himself, admitted to in the introductory pages of the anthology with these words: "There is one hobby of mine which puzzles me to this day. I am not attempting to lend it an esoteric or mysterious significance, but the fact remains that I can neither explain nor understand it. That is my interest in the people which, for the sake of brevity, I have always designated as Picts." It was precisely during the first delirium of this psychic fever that letter from Victor finally arrived. Of course, with that uncanny insight, Victor began serving up the Witchcraft World upon which I was destined to feast; and it was a heady fantastic stew so laden with rich meats and exotic spices that made such a heavy savor that my dish seemed heavy like as if laden with heaps of pouting yellow gold. A world where the very language of the world's most forgotten people was still alive in the mouths of keepers of the world's most well-kept secret... and even that would be only one secret in an endless sea filled to every horizon with the many-colored gleaming, floating jewels of secret Witch Crafts. As I read that letter, I fell into a kind of love that has never wavered since, and never will till an end is come of time and tide and all the world is unmade. And maybe even beyond that.

The ancient romance of the Spurlocks and the Picts can first be discerned in the ancient Irish tale of the boyhood deeds of Finn mac Cumhal. Afraid to reveal his true identity for fear of the vengeance of the sons of Morna, the son of Cumhal goes to work as an apprentice in the compound of the Smith King Lochan (cf. Speur LOCK). Loch's beautiful daughter falls in love with Finn. And her name is CRUITHNE, a little-known female eponymic "Mother of the Picts" (as compared with her namesake who heads the Pictish King-list and is therein literally called "father of the Picts"), who are called CRUITHNI in the Irish language. Lochan declares, "I cannot guess who you really are. But I know my daughter, and she loves you best in all the world. So I give her to you to be your wife, though I don't know your name." Finn instructs the smith to fashion for him two great spears. These are indeed the SPEARS of LOCH and can be seen carved on Pictish symbol stones throughout the northeast of Scotland, the so-called "Crescent and V-Rod" symbol. It is with these that the youth slays a gigantic murderous boar that infests a desolate stretch of nearby road. This menace is changed through boldness, strength, and skill from a terror to a trophy; a trophy gift from the young Desmne/Fionn to Lochan as bride-gift acknowledging the tremendous value of Lochan's blessing and Cruithne's love .

Inasmuch as my ancestors in my father's patrilineage, the Spurlocks, have retained the use of the Pictish king name Brude/Byrdei/Bruide as a male firstname at least ever since arriving in America from Scotland in the 1630's (as well as having marriage links to the suspiciously Cruithin-like families surnamed Cruthis, Crider, and Craft), and I having taken onto myself the unshirkable Doom of Morn in 1984, the reader may rest assured that this is one Witch and one website that are in no wise "embarrassed" to speak of our Pictish heritage at length, any time, and with the utmost seriousness.

To visit the most complete, detailed (and anonymous) exposition of Feri ceremonial practice on the Web, [CLICK BELOW](#):

[CLICK BLUE BUTTON FOR "FAERY TRADITION INTRO"](#) (off-site pages by an unknown author)

The most accurate, honest, and well-written description of the Victorian Feri Tradition that I have seen is the one posted at the Covenant of the Goddess (COG) website in their section devoted to describing the various popular "Traditions" within modern Witchcraft. To read the article, [CLICK BELOW](#):

[CLICK STAR TO GO TO COG FERI TRADITION ARTICLE](#)

As time permits, this page will also grow to include photos and notes about actual Draugrim, that is, Draconian initiates. (Not for the faint of heart!)

[BACK to Draconian Home Page](#)

HOLY MOLY -O-COD (that's Sheila-na-Gig for you Gaelic speakers)! What wierd Center of Existence is Dragon revealing this time?

<http://www.pictdom.org/HidnKing.htm>

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Robert E. Howard, a writer of pulp fiction during the 1930s, is most famous as the creator of Conan the barbarian and the fantastic "Hyborian Age." He created several other recurring characters including Bran Mak Morn, King of the Picts.

In an often-published letter to a friend that has served as introduction to published collections of his Pict-related tales, Howard spoke about his "inexplicable" fascination with this most mysterious of British peoples:

There is one hobby of mine which puzzles me to this day. I am not attempting to lend it an esoteric or mysterious significance, but the fact remains that I can neither explain nor understand it. That is my interest in the people which, for the sake of brevity, I have always designated as Picts. Bran Mak Morn Dell 1969

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But Howard's most startling statements, from the point of view of our present discussion, regarding this obsession occur in the rarely published tale "The Children of the Night." Howard has the modern character "Clements" make these statements:

"This is in the strictest confidence you understand. But my roommate talked in his sleep. I began to listen and put his disjointed mutterings together. And in his mutterings I first heard of the ancient cult hinted at by Von Junzt ; of the king who ruled the Dark Empire, which was a revival of an older darker empire dating back into the Stone Age; and of the great, nameless cavern where stands the Dark Man - the image of Bran Mak Morn, carved in his image by a master hand while the great king yet lived, and to which each worshiper of Bran makes a pilgrimage once in his or her lifetime. Yes, that cult lives on today in the descendants of Bran's people - a silent unknown current it flows on in the great ocean of life waiting for the stone image of the great Bran to breathe and move with sudden life, and come from the great cavern to rebuild their lost empire."(3) -Spawn of Cthulhu Ballantine 1971

On the scale of world literature as art, Howard's work is almost insignificant. Yet what can be said regarding the total contribution of Howard to literature? Mainly, that he invented the "Sword and Sorcery" genre of fiction, and more specifically, the Hyborian Age and the fantastic continent on which the Hyborian Kingdoms are placed. He implied that this continent was an unremembered precursor of modern Europe, knowledge of which was lost in a series of cataclysms, but rumors of which survive in the most archaic and obscure corners of mythology. He also dealt repeatedly with

mystico-physical race-memory/tribe-consciousness which overlapped our more common theories of reincarnation and past-life memory.

Though usually never lumped with the "trivial" Sword & Sorcery authors, we find that J.R.R. Tolkien, author of the *Silmarillion* and *The Lord of the Rings*, duplicated Howard's innovations quite closely, albeit on a more profound level. Both were compelled to write tale after tale concerning the epic events and legends of a proto-Europe that did not intersect with recorded history. They sought a "North-Western" sort of mystical history or tradition that physical history and extant literature could not supply. Both authors had favorite fantasy races or tribes that came to the proto-Europe from a sunken continent in the west. As strange as it seems, this is a theme common to many contemporary European occult societies.

Just as Tolkien's writing was grander than that of Howard or his followers, so also was his obsession. He himself admitted that the prongs of his obsession were twofold: his drive to perfect two fantasy languages (later called High Elven and Grey Elven or Quenya and Sindarin), and what he called his "Atlantis Complex" (a recurrent deluge nightmare shared by his son Christopher). For fifty years he teased his obsession to reveal the details of the epic legends and histories of the Elves of the First Age of Middle-Earth and the downfall of the Kings of men on the island continent of Numenor in the Second Age -- epochs that he treated as "real" and researched with all the weight of his considerable scholarly powers (he was the youngest person ever to achieve the Professorship of Anglo-Saxon at Oxford). The result was *The Silmarillion*, the work of a lifetime, published after his death.

Obsession with one's work is quite common in the arts and, although the common man may not quite understand it, artists are widely understood to be eccentric and obsessive.

What makes these writers noteworthy is that they shared (without knowledge of each other's work) basically the same rare obsession. The comparisons between the two can make for a fairly long list, though space permits only a few points be summarized here: Howard's theory of time travel through genetic memories/atavisms of characters rendered unconscious by great psychic stress and reincarnation-based agendas easily compares with Tolkien's *Olórë Mallë*, the Path of Dreams that could allow the modern mind to travel to the dwellings of Elves in *The Book of Lost Tales*. Howard makes it central to the Picts' religion that they have been promised by "the Moon God" that even as they had been the first of humankind to walk the world, so should they likewise be the last surviving at the end of ages, a complement to Tolkien's prophesied grand reunion of the Elves at the end of the world that was toasted with every shared drink in *Book of Lost Tales* with the words, "To the Faring Forth and the Rekindling of the Magic Sun."

Both authors went so astonishingly far as to choose the same name — Thû — for a malicious, two-faced royal counsellor/vizier plotting the destruction of the kings of BOTH Tolkien's and Howard's deluge-fated island continents in the sea west of BOTH author's proto-Europes, ie., Tolkien's Numenor (Thû's name eventually being changed to Sauron) and Howard's Valusia (during the reign of Kull).

Amazingly, the very name of Howard's eternal king of the Picts, the Dark Man Bran Mak Morn, only makes sense if translated by Tolkien's Elven language! There being no point whatsoever by which Tolkien's unpublished works could have been available to Howard in Texas in the 1930's, this is a coincidence so unlikely it's uncanny. As Howard explains in his Pictish Introduction letter (see above), if Bran's name were Celtic it would signify 'Raven Son of Morn' but, as it is in the lost tongue of the Picts, its true meaning is unknown to us. The only further hints for the reader are in the stories: occasionally a friend directly addresses the king as "Bran Mak" and occasionally he is indirectly referred to by Picts as "the Morn. The first example merely underscores the non-Celtic etymology and no more, ie., addressing a friend as 'Bran Son Of...' is awkward and unlikely. Turning to 'the Morn' as a Celtic word is also unproductive. Although Howard would have been familiar with the Morna clan from Irish legend (there was even a Conan mac Morna), the name has no linguistic significance. The results are very different when we allow Tolkien's Elvish as a search parameter! 'Morn' is a common element in Elvish words, signifying 'dark, dark colored, black.' Therefore, to call the king 'the Morn' is to call him 'the Dark/the Dark One' or as Howard has his latter-day statue worshippers phrase it, the Dark Man.

CONTAGIOUS OBSESSION

These writers' replicate obsession takes on astounding implications when viewed in light of the recently discovered Pictish or Fairy witch-cult that bears glaring similarities with the Cult of the Dark One described by Howard as a Twentieth Century reality. Somewhere between 1932 and the mid-60's there surfaces into historical view an initiatory mystery cult called by some the Fairy (or Feri) Tradition and, esoterically, the Pictish Tradition.

These people not only believe that they wield and teach supernatural abilities, but also that they know each other from past lives spent in the pursuit of sorcery--some claiming to remember that they are indeed the ancient magickal Pictish people.

EXPERIMENTAL MAGICK

The most influential thinkers in the Fairy Tradition were Victor Anderson, the reclusive Black Wand initiate, and the late Gwydion Pendderwen, car crash victim of 1982 and apprentice of the formerly mentioned Mr. Anderson. They borrowed heavily from certain authors whom they believed to be oracles of the Hidden Race. Precisely, The Fairy Tradition is a rare sect of modern Eurocentric Witchcraft (that

cultus of people who worship the Great Goddess and her consort "The Horned God"), presently known to exist only (at least if confined to the 'Victorian' lineages traceable to Mr. Anderson) on the west coast of North America, that exhibits most or all of these non-Gardnerian distinctions — that is, doctrines or practices not native to Gardnerian (traceable to the teachings of Gerald Gardner) popular Wicca:

Distinctive rituals for casting and breaking the Circle(4)

Lore concerning the Picts

Distinctive secret names of the Goddess and God;

Doctrine of the two-faced God (c.f. Robert Graves)

Doctrine of the reflections of the Star Goddess;

Signs, names, and doctrine of the six Lords of the Outer Spaces;

Doctrine of the Horned God as photo-electric energy prismaticized

Doctrine of the three spirits of each human (c.f. M.F. Long);

Considerations regarding sex roles;

Doctrines of the Iron and Pearl Pentagrams;

Arthur's Round Table interpreted as cosmograph;

Theory of partially controlled reincarnation by the "small dark folk" (Picts or Fairies);

Lore concerning specialized magickal social units;

Doctrine of the Black Heart of Innocence;

At present, the tradition retains somewhat the spirit of investigative and experimental magick and mythology and thus, though small, the tradition is highly schismaticized.

The Elven Tradition, pioneered by your author and his associates, is an experimental successor to the Pictish mother-cult. It retains the previously mentioned resources while constantly expanding to accommodate the discoveries of the greatest of the modern investigative sorcerers and oracular sources--such as Crowley, Tolkien, Jim Morrison, Patti Smith, Kenneth Grant, Gerald Massey, Bertiaux, etc.

Distinctions of this tradition include:

The tale of the pact between the Hidden Kingdom and that strange creature Mornenorn Morn, King of the Wrildrakes of the ancient pre-physical world;

The doctrine of the Two Hands or Trees and the way of mixing the lights, ergo control of the Secret Flame;

The making of crûth on stone, paper, or the body;

The use of the Wells of the Wise Race for space-time exploration through the Wave Country and the Shadow of the Wave;

Doctrines of Rildë, Olofancur, and Nurufancur;

Doctrines of the White, Green, and Black Wands;

Doctrine of the Procession of Thrones;

Legends concerning the Fantûri of physical and prephysical ages, especially Nemoniquië, Mornenorn Morn, Valcen Curunwe, or Nechtan, and Bran Mak Morn.

Fragment of statue of Pharaoh Nectanebus I

END NOTES

1. Though by no means the first chronologically to propose the theory. French writers had done so for at least two centuries and Charles Godfrey Leland published copious quantities of Italian Strega/Witch literature in the 1890's. But, however many the forerunners, it was Murray who was the first to be widely read and discussed. Clearly, her ability to produce supportive material from an unprecedented number of actual trial records was critical to her popularity.

2. She supported the theory that some sizable remnant of the Pictish population adamantly refused to be absorbed into the new "Kingdom of Scots" following the accession of Kenneth mac Alpin to the throne in 847 as the first official king of Scotland. She envisions them becoming a non-nation of small nomadic groups that avoided contact with the dominant Scots and early English in order to protect their culture from further adulteration/destruction, comparable to the Gypsies and the Shelta-speaking "Travelers" (Shelta is believed by several modern linguists to contain Pictish elements) but more secretive and hostile in that they were becoming outcast and impoverished curiosities in the very land that they had successfully held for at least four centuries against all invasion. This theory now would explain the folk belief that if you left some bath water ready and accessible upon retiring to bed (or some milk in an available pitcher), the fairies would repay your generosity by performing all kinds of maintenance chores around the house or farm, no matter how daunting. As many city people have learned after a few holidays of camping in the wild, children and everyone can become very dirty very quickly when deprived of running water; hence the appreciation of an indoor bath. Folklore says that the most common error that a mortal makes that invariably drives away all fairy "helpers" is to directly acknowledge their presence and their help, the worst possible case being to offer them some normal clean clothes as a gift for their labor. Such a gift is always greeted with fury and the permanent loss of fairy society. Such behavior becomes easily understandable if we look at the fairies according to the above theory. For a people who faces dire poverty, the harsh elements, constant hunger, and a historically hostile or deadly population of conquerors on every side all for the sake of pride in one's cultural heritage, any interaction, especially a reliant or "begging for charity" interaction, with the dominant population must be extremely humiliating; hence the insult of having the charity openly acknowledged. And then, to be expected to put away one's own clothing, however shabby, to dress in the clothes of the conquerors would truly be adding insult to injury -- comparable, perhaps, to asking a Jew to wear swastika clothes.

3. I have recently come upon a strikingly odd bit of information regarding a similar supernatural black statue of an ancient king. For, it is told in the Middle English Life of

Alexander how the gods had made a black statue of Alexander the Great's "real father" that would magically preserve him and eventually bring him back to his homeland to return to his throne, no matter how long that might take to be accomplished. But, in this text and all the medieval legendary "Lives" of Alexander, the "real father" was not Phillip of Macedon but instead Nectanebus, last native pharaoh of Egypt and reputedly the greatest sorcerer of all the pharaohs who ever lived. The story tells that he unexpectedly fled Egypt in disguise with three ships of entourage when he saw that the gods had revoked his ability to defend Egypt by magic. This would correspond to the pharaoh Nectanebo II. These things are even more startling when we note that Nectan was the second most common name to occur among the lists of Pictish kings! Further, the Irish legends tell that it was the pharaoh Nectanebus (or his ancestor Cingris) who gave his daughter Scotia in marriage to an ancestor of the Gaels, and that from her is derived the name of Scotland.

4. Especially the incantation that finalizes the casting the circle, ie., "TO SEAL THE CIRCLE":

My knife has drawn the Circle round,
My feet have touched the holy ground,
Let those within the airy wheel
Bear witness to my magic seal,
And those without be turned about
And never hear my fatal shout:
"By which eye?"

and the incantation that finalizes or ends the entire session of ceremony, ie., "TO BREAK THE CIRCLE":

Robin Hood, Robin Good,
Son of the Art, Heart of the Art,
All from air, into air,
Let the misty curtain part.
All is over, all is done,
What has been must now be gone,
What was wrought by ancient art
Must merry meet and merry part.
<http://www.pictdom.org/HidnKing.htm>

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But Howard's most startling statements, from the point of view of our present discussion, regarding this obsession occur in the rarely published tale "The Children of the Night." Howard has the modern character "Clements" make these statements:

"This is in the strictest confidence you understand. But my roommate talked in his sleep. I began to listen and put his disjointed mutterings together. And in his mutterings I first heard of the ancient cult hinted at by Von Junzt ; of the king who ruled the Dark Empire, which was a revival of an older darker empire dating back into the Stone Age; and of the great, nameless cavern where stands the Dark Man - the image of Bran Mak Morn, carved in his image by a master hand while the great king yet lived, and to which each worshiper of Bran makes a pilgrimage once in his or her lifetime. Yes, that cult lives on today in the descendants of Bran's people - a silent unknown current it flows on in the great ocean of life waiting for the stone image of the great Bran to breathe and move with sudden life, and come from the great cavern to rebuild their lost empire."(3) -Spawn of Cthulhu Ballantine 1971

On the scale of world literature as art, Howard's work is almost insignificant. Yet what can be said regarding the total contribution of Howard to literature? Mainly, that he invented the "Sword and Sorcery" genre of fiction, and more specifically, the Hyborian Age and the fantastic continent on which the Hyborian Kingdoms are placed. He implied that this continent was an unremembered precursor of modern Europe, knowledge of which was lost in a series of cataclysms, but rumors of which survive in the most archaic and obscure corners of mythology. He also dealt repeatedly with mystico-physical race-memory/tribe-consciousness which overlapped our more common theories of reincarnation and past-life memory.

Though usually never lumped with the "trivial" Sword & Sorcery authors, we find that J.R.R. Tolkien, author of the Silmarillion and The Lord of the Rings, duplicated Howard's innovations quite closely, albeit on a more profound level. Both were compelled to write tale after tale concerning the epic events and legends of a proto-Europe that did not

intersect with recorded history. They sought a "North-Western" sort of mystical history or tradition that physical history and extant literature could not supply. Both authors had favorite fantasy races or tribes that came to the proto-Europe from a sunken continent in the west. As strange as it seems, this is a theme common to many contemporary European occult societies.

Just as Tolkien's writing was grander than that of Howard or his followers, so also was his obsession. He himself admitted that the prongs of his obsession were twofold: his drive to perfect two fantasy languages (later called High Elven and Grey Elven or Quenya and Sindarin), and what he called his "Atlantis Complex" (a recurrent deluge nightmare shared by his son Christopher). For fifty years he teased his obsession to reveal the details of the epic legends and histories of the Elves of the First Age of Middle-Earth and the downfall of the Kings of men on the island continent of Numenor in the Second Age -- epochs that he treated as "real" and researched with all the weight of his considerable scholarly powers (he was the youngest person ever to achieve the Professorship of Anglo-Saxon at Oxford). The result was *The Silmarillion*, the work of a lifetime, published after his death.

Obsession with one's work is quite common in the arts and, although the common man may not quite understand it, artists are widely understood to be eccentric and obsessive.

What makes these writers noteworthy is that they shared (without knowledge of each other's work) basically the same rare obsession . The comparisons between the two can make for a fairly long list, though space permits only a few points be summarized here: Howard's theory of time travel through genetic memories/atavisms of characters rendered unconscious by great psychic stress and reincarnation-based agendas easily compares with Tolkien's Olórë Mallë, the Path of Dreams that could allow the modern mind to travel to the dwellings of Elves in *The Book of Lost Tales*. Howard makes it central to the Picts' religion that they have been promised by "the Moon God" that even as they had been the first of humankind to walk the world, so should they likewise be the last surviving at the end of ages, a complement to Tolkien's prophesied grand reunion of the Elves at the end of the world that was toasted with every shared drink in *Book of Lost Tales* with the words, "To the Faring Forth and the Rekindling of the Magic Sun."

Both authors went so astonishingly far as to choose the same name — Thû — for a malicious, two-faced royal counsellor/vizier plotting the destruction of the kings of BOTH Tolkien's and Howard's deluge-fated island continents in the sea west of BOTH author's proto-Europes, ie., Tolkien's Numenor (Thû's name eventually being changed to Sauron) and Howard's Valusia (during the reign of Kull).

Amazingly, the very name of Howard's eternal king of the Picts, the Dark Man Bran Mak Morn, only makes sense if translated by Tolkien's Elven language! There being no point whatsoever by which Tolkien's unpublished works could have been available to Howard in Texas in the 1930's, this is a coincidence so unlikely it's uncanny. As Howard

explains in his Pictish Introduction letter (see above), if Bran's name were Celtic it would signify 'Raven Son of Morn' but, as it is in the lost tongue of the Picts, its true meaning is unknown to us. The only further hints for the reader are in the stories: occasionally a friend directly addresses the king as "Bran Mak" and occasionally he is indirectly referred to by Picts as "the Morn. The first example merely underscores the non-Celtic etymology and no more, ie., addressing a friend as 'Bran Son Of...' is awkward and unlikely. Turning to 'the Morn' as a Celtic word is also unproductive. Although Howard would have been familiar with the Morna clan from Irish legend (there was even a Conan mac Morna), the name has no linguistic significance. The results are very different when we allow Tolkien's Elvish as a search parameter! 'Morn' is a common element in Elvish words, signifying 'dark, dark colored, black.' Therefore, to call the king 'the Morn' is to call him 'the Dark/the Dark One' or as Howard has his latter-day statue worshippers phrase it, the Dark Man.

CONTAGIOUS OBSESSION

These writers' replicate obsession takes on astounding implications when viewed in light of the recently discovered Pictish or Fairy witch-cult that bears glaring similarities with the Cult of the Dark One described by Howard as a Twentieth Century reality. Somewhere between 1932 and the mid-60's there surfaces into historical view an initiatory mystery cult called by some the Fairy (or Feri) Tradition and, esoterically, the Pictish Tradition.

These people not only believe that they wield and teach supernatural abilities, but also that they know each other from past lives spent in the pursuit of sorcery--some claiming to remember that they are indeed the ancient magickal Pictish people.

EXPERIMENTAL MAGICK

The most influential thinkers in the Fairy Tradition were Victor Anderson, the reclusive Black Wand initiate, and the late Gwydion Pendderwen, car crash victim of 1982 and apprentice of the formerly mentioned Mr. Anderson. They borrowed heavily from certain authors whom they believed to be oracles of the Hidden Race.

Precisely, The Fairy Tradition is a rare sect of modern Eurocentric Witchcraft (that cultus of people who worship the Great Goddess and her consort "The Horned God"), presently known to exist only (at least if confined to the 'Victorian' lineages traceable to Mr. Anderson) on the west coast of North America, that exhibits most or all of these non-Gardnerian distinctions — that is, doctrines or practices not native to Gardnerian (traceable to the teachings of Gerald Gardner) popular Wicca:

Distinctive rituals for casting and breaking the Circle(4)

Lore concerning the Picts

Distinctive secret names of the Goddess and God;

Doctrine of the two-faced God (c.f. Robert Graves)
Doctrine of the reflections of the Star Goddess;
Signs, names, and doctrine of the six Lords of the Outer Spaces;
Doctrine of the Horned God as photo-electric energy prismaticized
Doctrine of the three spirits of each human (c.f. M.F. Long);
Considerations regarding sex roles;
Doctrines of the Iron and Pearl Pentagrams;
Arthur's Round Table interpreted as cosmograph;
Theory of partially controlled reincarnation by the "small dark folk" (Picts or Fairies);
Lore concerning specialized magickal social units;
Doctrine of the Black Heart of Innocence;
At present, the tradition retains somewhat the spirit of investigative and experimental magick and mythology and thus, though small, the tradition is highly schismatized.
The Elven Tradition, pioneered by your author and his associates, is an experimental successor to the Pictish mother-cult. It retains the previously mentioned resources while constantly expanding to accommodate the discoveries of the greatest of the modern investigative sorcerers and oracular sources--such as Crowley, Tolkien, Jim Morrison, Patti Smith, Kenneth Grant, Gerald Massey, Bertiaux, etc.

Distinctions of this tradition include:

The tale of the pact between the Hidden Kingdom and that strange creature Mornenorn Morn, King of the Wrildrakes of the ancient pre-physical world;
The doctrine of the Two Hands or Trees and the way of mixing the lights, ergo control of the Secret Flame;
The making of crûth on stone, paper, or the body;
The use of the Wells of the Wise Race for space-time exploration through the Wave Country and the Shadow of the Wave;
Doctrines of Rildë, Olofancur, and Nurufancur;
Doctrines of the White, Green, and Black Wands;
Doctrine of the Procession of Thrones;
Legends concerning the Fantûri of physical and prephysical ages, especially Nemoniquië, Mornenorn Morn, Valcen Curunwe, or Nechtan, and Bran Mak Morn.
Fragment of statue of Pharaoh Nectanebus I

END NOTES

1. Though by no means the first chronologically to propose the theory. French writers had done so for at least two centuries and Charles Godfrey Leland published copious

quantities of Italian Strega/Witch literature in the 1890's. But, however many the forerunners, it was Murray who was the first to be widely read and discussed. Clearly, her ability to produce supportive material from an unprecedented number of actual trial records was critical to her popularity.

2. She supported the theory that some sizable remnant of the Pictish population adamantly refused to be absorbed into the new "Kingdom of Scots" following the accession of Kenneth mac Alpin to the throne in 847 as the first official king of Scotland. She envisions them becoming a non-nation of small nomadic groups that avoided contact with the dominant Scots and early English in order to protect their culture from further adulteration/destruction, comparable to the Gypsies and the Shelta-speaking "Travelers" (Shelta is believed by several modern linguists to contain Pictish elements) but more secretive and hostile in that they were becoming outcast and impoverished curiosities in the very land that they had successfully held for at least four centuries against all invasion. This theory now would explain the folk belief that if you left some bath water ready and accessible upon retiring to bed (or some milk in an available pitcher), the fairies would repay your generosity by performing all kinds of maintenance chores around the house or farm, no matter how daunting. As many city people have learned after a few holidays of camping in the wild, children and everyone can become very dirty very quickly when deprived of running water; hence the appreciation of an indoor bath. Folklore says that the most common error that a mortal makes that invariably drives away all fairy "helpers" is to directly acknowledge their presence and their help, the worst possible case being to offer them some normal clean clothes as a gift for their labor. Such a gift is always greeted with fury and the permanent loss of fairy society. Such behavior becomes easily understandable if we look at the fairies according to the above theory. For a people who faces dire poverty, the harsh elements, constant hunger, and a historically hostile or deadly population of conquerors on every side all for the sake of pride in one's cultural heritage, any interaction, especially a reliant or "begging for charity" interaction, with the dominant population must be extremely humiliating; hence the insult of having the charity openly acknowledged. And then, to be expected to put away one's own clothing, however shabby, to dress in the clothes of the conquerors would truly be adding insult to injury -- comparable, perhaps, to asking a Jew to wear swastika clothes.

3. I have recently come upon a strikingly odd bit of information regarding a similar supernatural black statue of an ancient king. For, it is told in the Middle English Life of Alexander how the gods had made a black statue of Alexander the Great's "real father" that would magically preserve him and eventually bring him back to his homeland to return to his throne, no matter how long that might take to be accomplished. But, in this text and all the medieval legendary "Lives" of Alexander, the "real father" was not Phillip of Macedon but instead Nectanebus, last native pharaoh of Egypt and reputedly the greatest sorcerer of all the pharaohs who ever lived. The story tells that he unexpectedly fled Egypt in disguise with three ships of entourage when he saw that the gods had revoked his ability to defend Egypt by magic. This would correspond to the pharaoh Nectanebo II. These things are even more startling when we note that Nectan was the second most common name to occur among the lists of Pictish kings! Further,

the Irish legends tell that it was the pharaoh Nectanebus (or his ancestor Cingris) who gave his daughter Scotia in marriage to an ancestor of the Gaels, and that from her is derived the name of Scotland.

4. Especially the incantation that finalizes the casting the circle, ie., "TO SEAL THE CIRCLE":

My knife has drawn the Circle round,
My feet have touched the holy ground,
Let those within the airy wheel
Bear witness to my magic seal,
And those without be turned about
And never hear my fatal shout:
"By which eye?"

and the incantation that finalizes or ends the entire session of ceremony, ie., "TO BREAK THE CIRCLE":

Robin Hood, Robin Good,
Son of the Art, Heart of the Art,
All from air, into air,
Let the misty curtain part.
All is over, all is done,
What has been must now be gone,
What was wrought by ancient art
Must merry meet and merry part.
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NROOGD

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The mother circle of NROOGD hived off daughter and granddaughter covens, which trace an unbroken line of initiation and share a common liturgy. Covens are autonomous and recognize one another's initiates. The tradition worships a triply-aspected Goddess and various forms of the God derived from ancient Greek and British mythology. Coven esbats are usually held skyclad, and focus on the working of ethical magic and the celebration of the divinity of each participant.

The core NROOGD ritual, written by Aidan Kelly and others, is made of poetry and charms, and begins with a line dance in the form of a spiral inwards and then outwards, representing death and rebirth. The ritual is sometimes led by three priestesses and a priest. NROOGD covens in the Bay Area cooperate to present public (clothed) ritual celebrations on most of the sabbats, for the benefit of the greater Pagan community. Every fall, NROOGD enacts a ritual at the seaside inspired by and commemorating the Greater Eleusinian Mysteries of the Hellenic world.

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Selected Articles and Poetry from
The Witches Trine
Vol. 8, Issue 2 - Spring 1998
Hobby Horses and Associated Rites, by Russell Williams
Interview with Alta Picchi (aka Alta Kelly), by Maeve Kelly

Vol. 8, Issue 1 - Winter Solstice 1997
Suburban Witch (poem), by Magdalena
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The Name of the Witch, by Fritz Muntean

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Etching Tools, by Gandalf

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The Barley Mother, by Liadan
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Invocation to Demeter
by Calypso Iris
Demeter with Torches
I call Demeter
Bearer of Fair Offspring
nourisher of youth
The Wealthy One
abundant mother of grain
bringer of good harvest

I call Demeter
Sorrowing One
whose grief and loss
whose despair and rage
bring famine and ruin
in their wake

I call Demeter
Relentless One
seeker of justice
Constant Mother
who will not be turned aside
until the lost is found again
the beloved returned
returned/restored to wholeness

Turn to us Lady
Give us good harvest
Preserve us through the dark time
Come to us Lady
Come in to your circle
Be here with us now.

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The Mysteries of the Maiden and the Mother
by Glenn Turner

There are many versions of the Mother and Maiden myth mostly seeming to be from a late period and to show the illustrious antecedents of later gods and ruling families. This essay will try to focus on what has always been the central core of the story of the Two-fold Goddess and how it remains relevant to women still. This is the mystery of womanhood, the mystery of birth. Only women give birth and historically it was often a perilous experience of pain and even death. Truly the veil between life and death was thin with souls moving readily between the two. This is the mystery of the two-fold goddesses of life and death. These mysteries and those of the childbed were places only women went and the mysteries could give instruction to young women.

The Mysteries of Eleusis, also known as the Thesmophoria, were held all over Greece by women only. Herodotus called it the Feast of Demeter. It is associated with the season of sowing and as in California the wet season. It occurred just prior to the full moon in October often designated as October 11, 12 and 13. October 11 was called the Downgoing and Uprising, October 12 was the Fasting and October 13 was the Fair-Birth. The secrets of these rituals were kept so well that little is known of the details of their content. We rely on vase paintings and bits and pieces of commentaries that appear in classical writers.

Kore who is also Persephone went away with Hades (Zeus of the Underworld, or in some versions as Zeus disguised as a snake). Demeter, the mother of Kore grieved great tears for the loss of her daughter and searched the world leaving the fields fruitless and barren. (Later this became called a rape and when the Dorians invaded Greece they assuredly killed the men and raped and 'married' the women. So that left the women to carry on as the conservers and teachers of tradition to the children.) Two gods watched the abduction, Helios and Hecate. Hecate told Demeter she had heard

her cry; she is also known as Persephone's attendant, more of her later. Incidentally and continuously adhering to the story is that a swine herd named Eubouleus also went into the gapping cleft in the earth (known as a megara) through which Kore-Persephone had gone. (Could the Lord of the Otherworld have once been a caretaker of pigs?) His mother is called Baubo and also figures in a story associated with Demeter and lewd jokes designed to make her laugh out of her grief. Finally the Classical version of the story has Zeus interceding and getting Persephone returned for part of the year since she has eaten part of a pomegranate in the Underworld. The eating of the fruit also explains the paradox of how she can be both Queen of the Otherworld and Kore, the daughter.

The mystery of Eleusis can be taken in three parts to correspond with the three days of the rites, roughly into 1) the descent, 2) the fasting, and 3) the return. Shrines to Greek underworld-earth gods were usually natural clefts or trenches called megara. Kore, the swineherd and pigs all went down into a megara. As Kore went into a cleft with Plouton, we see traditions of pigs being thrown down into the "Chasms of Demeter and Kore." At the beginning of the rites, one ancient writer states that a voice called out to the pilgrims "To the sea ye mystics." There also seems to be evidence that this apparent purification rite applied to the piglets the pilgrims brought as offerings and they all bathed together. This also reminds me that Poseidon, the god of the sea, was originally a god of plants and a partner to Demeter. (He was later pushed aside by Zeus and Dionysus, a father-son pair.)

On the second day is the fasting. It is important to note that in many of the vase paintings the images of Demeter and Persephone look almost indistinguishable. Plutarch says that in Athens "the women fast at the Thesmophoria seated on the ground." A vase painting shows Demeter sitting on the ground with her knees up and open, approaching her are smaller people bearing gifts. Another vase painting is described as Demeter as sitting on the great mystery basket. Demeter is also described as sitting on the 'Smileless Stone' weeping. The pose of Demeter with her knees up and apart seems to be a pose for child birth. The great mystery basket may be a birthing chair. Instead of the woman on the basket being Demeter, I propose that it is Persephone giving birth. She has gone into the megara, has lost her maidenhood not by losing her virginity, but by becoming a mother. A woman with no child was known as a maiden at any age. The concept of virginity is much more important to a man who wishes to prove his paternity than to a woman who always knows who her mother was. The mystery of sex is important to both men and women, but the mystery of birth is more important to women, if only because it can be life threatening.

The story of Hecate as the attendant to Persephone and the one who heard her cry out makes good sense in this context. Hecate was the guardian of childbirth and escorted souls across the boundary between the Otherworld and the world of the living. Hecate was also knowledgeable in the use of drugs. Perhaps she brought the poppies associated with Persephone to ease her pain of delivery, as they eased the transition into death. Another herb associated with the mysteries was pennyroyal, an important component of the kykeon. Pennyroyal can bring on labor as well as cause abortion.

Perhaps women learned herbs to help with planning the spacing of their children. Another plant (*Agnas castus*) was used to strew the couches of the fasting women and used to keep off snakes that might attack the women in their booths and to which they might especially be exposed. This is an odd custom, but might be symbolic of male intrusions during the Mystery Night. Jane Harrison suggests that the sacred objects that were laid down in the *megara* were representations of snakes; another possibility is that the objects represented genitalia. At some point during the mysteries the women used bad language to abuse one another and they made a contest of scurrilous jests. (This is reminiscent of the bawdy jokes that Baubo, the swineherd's mother used with Demeter.) While there may be much pain and weeping during childbirth, the enactment of it might include jokes about sex and genitals. If Hermes was represented at crossroads in a phallic form, then Hecate might have been represented like a Sheila-na-gig with a large vulva where a road branches or three roads meet. (However no female genitalia figures have been found in Greece.) Some authors mention that a priest and a priestess may have coupled in the dark during this second day.

The second day was a day of fasting. This did not mean no food, but no meat and certain other foods. The fasting women were able to eat grains and other 'gentle foods.' The *kykeon* was probably made with barley water or a thin gruel, pennyroyal (a mint), honey and perhaps some fruit. At the end of the rites of Eleusis the initiates declare, "I fasted, I drank the *kykeon*, I took from the chest, I put back into the basket and from the basket into the chest." The handling of the sacred objects was a part of the rite. Were the objects images of snakes, or genitalia, or a baby? There is a vase painting showing the torches of the Underworld near a box with a child in it and two snakes on either side of it. Another one of the quoted things said at the rites was "Holy Brimo, a child is born in fire." Hecate is also known as Brimo. The fire may have been the use of sterile techniques in childbirth. There is also the story of Demeter who was being the nurse for an ancestor of an aristocratic family. She tried to make the baby into a god or hero by passing him through the fire, but she was interrupted before she could complete the process.

On the third day aged pig remains were drawn up and mixed with seeds for planting. New-born pigs were a cheap and abundant sacrifice; another possibility could be that placenta were used as a magical fertilizer. The remains were apparently replaced by "those well-known images" of things unnamed. Archeologists have found a crypt containing swine bones and large marble statues of pigs in Greece. *Megara* are "underground dwellings of the two goddesses," a place where sacred objects are put down. The last day of the mysteries was of the fair-birth or fair-born. Kore was also known as the fair-born daughter of earth. She carried a *thyrsis*, a wand topped with a pine-cone. Fir and pine-cones were also put into *megaras*. The fair-birth was also involved with the sowing of grain.

The three seasons of the Greek year may correspond to the three days of the rite. Those who dwell in the West (the Greeks) were said to "call the Winter Kronos, the Summer Aphrodite and the Spring Persephone and from Kronos and Aphrodite all things take their birth." With the spring belonging to Persephone, it makes sense that

she should return to the earth for that season. The pomegranate is her symbol and reason to be both in this world and the Otherworld. Down in the depths we find the miracle of birth and the brush with death. Deep within life is generated and pushed up. This is the initiation into life and death. Who is born like the grain that provides us with life? The great mystery is that Kore is born again from the mother who is both Persephone (the Transforming One) and Demeter (the Fruitful One).

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Book Review

Crossing Over: A Pagan Manual on Death and Dying

by Reclaiming Collective and Friends, plus Starhawk

Edited by M. Macha Nightmare

Forward by Mary K. Greer

Copies available from Reclaiming, POB 14404, San Francisco CA 94114 for \$16 postpaid.

Review by John C. McClimans

Crossing Over is going to become one of the indispensable tools for Pagan clergy. Crossing Over touches a wide variety of topics dealing with death and dying. With sections devoted to The Dying Process, Grieving: Funerals and Memorials, Abortion, Suicide the Right to Die, Death and Children, "AIDS, Other Kinds of Death, Ghostbusting: Difficult Transitions, and Ongoing Work, Crossing Over is similar to a musicians "fake book". It's filled with beautiful and moving songs and prayers that can be used as written or as inspiration for new creations to honor our dead.

The Reclaiming Collective has a long history of serving the Pagan community and Crossing Over is a worthy expansion of that history. The articles are short and to the point, packed with useful information without being verbose. Sharon Jackson's "A Crash

Course in Being Present with the Dying" and Diana L. Paxson's "Preliminary Thoughts Towards Midwifing Your Own Passage" are just two examples of very short pieces filled with useful information. There are numerous songs and poems by Starhawk and many other Pagan artists, priestesses, and priests.

Some of the pieces that touched me as I read Crossing Over are Starhawk's "Washing the Dead", which made me cry, Sparky T. Rabbit's "Lament for the Queer Dead", "The Releaser" by Patricia Devin, and "Remembering the Dead in Community" by M. Macha Nightmare which reminded me of the catharsis I felt as I listened to the names of the Beloved Dead called out at various Spiral Dances. In addition to the great articles, poems, and songs, Crossing Over has a number very helpful appendices including lists of herbs, gems, and oils by M.A.B and "Underworld or Afterworld Deities From the Greek Tradition" by Leah Samul.

I really can't say enough good things about Crossing Over. I strongly recommend Crossing Over. When you are faced with issues of Death and Dying, Crossing Over could make the experience a lot easier to deal with for you and your loved ones.

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Therapeutic Touch - A Brief Overview
by Dreamsherd of Athena's Owl

More and more, the old folklore healing ways of witches and tribal medicine people are being examined and vindicated by modern medicine. Therapeutic Touch is a new name for healing by energy field manipulation or "laying on of hands." This method of providing comfort and support is being taught in Nursing and Medical school curricula throughout the U.S. as an adjunct to traditional Western medicine.

Therapeutic Touch works with the interaction between the energy fields (auras) of healer and patient. Physical contact is not necessary because at the level of physical

proximity and focused intent used, the energy fields of healer and patient are continuous. This is an active healing process; the healer must have an active intent for healing to occur, and the patient must desire (even unconsciously) a return to health. Therapeutic Touch can be practiced on babies, pets and plants as well as adults. Research indicates that it does produce statistically significant levels of effective healing. Patients generally report an increased sense of well-being and respite from pain after Therapeutic Touch sessions.

The key to practicing Therapeutic Touch is balancing the patient's energy. Pain or injury within the body or mind is reflected by changes in the energy field that surrounds and penetrates the physical body. With the healer's own energy field properly shielded and stabilized through meditation and centering, the patient's energy field can be rebalanced, which will in turn allow the patient's own energy to effect the necessary healing. After the available energy is redistributed, the healer will often channel universal background energy into the patient's aura as an extra reserve for the patient to use at will. This safe, noninvasive practice satisfies most ethical concerns about free will and doing no harm.

Each healer and each patient will interact differently; a healer must rely on his or her own intuition to decide how best to respond to whatever form a patient's energy takes. Imagery directs the healing; untangling knots of energy, warming cool areas, smoothing throbbing or rough spots or allowing a stream of energizing color to flow through a patient's aura. Some healers will talk during the session, explaining continuously what they are doing or feeling. Some play meditative music and burn candles or incense. Many combine Therapeutic Touch with similar therapies such as hypnosis, massage, or acupressure. I have found that it works very well in a coven setting, where all participating coveners direct energy to the patient after the primary healer has unruffled the patient's energy field. The only caveat is to be gentle; too much energy can make the patient jittery or headachy.

I personally use a model for healing that likens a living being's energy field to a cell membrane. It has pores or receptor sites through which the organism absorbs energy from its environment. I would consider it unethical to either block these sites or to force energy into or through them without the willing participation or permission of the being. Sometimes, though, permission or conscious cooperation is impossible to obtain—coma, seizures, babies, pets, plants...how then is healing to be effected? Basic survival instincts common to all living things generally act to maintain life, even when the organism is unconscious. I believe that it is perfectly ethical to send life energy to a being in need if it can be done in a way that does not compromise their free will. You can transfer life-giving energy through a smile, a friendly touch, an encouraging word or a focused thought. I use Therapeutic Touch in these situations to deliver positive or even neutral energy to the outer edges of the energy field, where the patient can accept and use the energy as it wills. Or not. Sometimes an organism may not want to heal—perhaps it enjoys the attention it gets for being sick, or its spirit is just no longer up to dealing with a ruined body or an antagonistic world. That is a decision each being must make for itself. Healers (even well-intentioned ones) have no right to force the

process, at least according to my Wiccan training.

A Therapeutic Touch Session

Therapeutic Touch is no miracle cure. Specific healing processes such as long bone repair and wound healing do appear to be accelerated by inclusion of Therapeutic Touch as a regular part of treatment. It is an adjunct or complementary therapy, however, meaning that it works with traditional Western medicine, not in place of it. The main functions of Therapeutic Touch are relaxation and pain reduction, which allow the patient to take a more active part in their own healing. For example, here is a description of a session typical of my own experience:

Luna is a Wiccan High Priestess who has been stricken with breast cancer. She is undergoing the regular course of radiation and chemotherapy in preparation for a mastectomy, but wishes to expand her healing options. She meditates daily to surround herself with healing energy and maintain the positive outlook so crucial to recovery. In addition to regular healing sessions with her coven, I do two or three Therapeutic Touch sessions with her every week. Each session takes an hour or so, beginning with a shared cup of tea and listening to her updates on her physical and mental condition. If we can somehow find something to laugh about, better still, for honest loving laughter moves life-energy better than anything else. I seat her in a chair about which I can move freely. Several cats decide this looks like fun, and pile into her lap or wrap themselves around her ankles. I take a few moments to center myself, silently asking the Goddess to work through me and visualizing myself connected to Universal energy so that I will not drain myself during the healing process. Using broad, synchronized sweeps of my open hands across her and about 8 inches away from her skin, I begin the assessment; from head to toe, front and back, I "feel" for areas in her energy field that are somehow different from the rest. I use both hands to give me a comparison between the two sides of the body/energy field. In a healthy person the two sides will be very similar in feel; illness results in asymmetries in the field. These will indicate either disease process or emotional imbalance. The area above her head feels radiant; she's been doing her meditations and knows that the Goddess is with her. Her heart chakra throbs slightly; when I mention this to her, she says that her husband is having a hard time dealing with her illness. The area around her left breast feels cold and "sucks" energy in relation to the feeling I'm getting from her right breast. Her disease is unfortunately advanced. Her ankle area feels slightly constricted; we'll have to work on opening up this area so that she can ground properly, since the body needs a way to disperse any energy that it doesn't need. This last is very important, since ungrounded energy in the system may actually inhibit healing.

Now that I have some idea where to concentrate my efforts, I begin to unruffle her own energy. I run my fingers through her energy field, wiggling them and combing her energy through them like finger-combing wet hair. I may scrape clots of stagnant energy away from the site where they occur in the energy field, dispersing them at the outer edges of the field by vigorously shaking my hands away from her body. I may also wash my hands off with running water after this process, to remove any stagnant energy sticking to my hands before I attempt to channel energy through them into her field. The

unruffling technique breaks up dense concentrations of energy, freeing it up for use by the rest of the body. Illness throws the body's energy usage patterns out of balance by concentrating more energy into the area of illness; my goal with Therapeutic Touch is to rebalance the body's energy AND provide the extra energy that it requires to deal with the illness. Healing can occur more effectively if other body functions aren't being slighted. Sometimes unruffling all by itself can effect healing, as in minor emotional problems, headaches and children's colds and flu.

Now I am ready to channel Universal energy into Luna's energy field to help rebalance it. I reassure myself that I am still centered and gauge my own energy levels by holding my open palms about six inches apart so that I can feel the slight sponginess of my own energy field. If I was under stress, had a cold or was otherwise feeling depleted, I would postpone this phase of the Therapeutic Touch session for another day. I am using my own energy field as the conductor for the energy I will transfer into Luna's energy field; if I am not balanced and confident of my ability to do this cleanly, I will be less effective for her.

I open up my connection with Universal energy to its fullest, letting it fill my energy field. I visualize it sparkling and flowing smoothly through me. I have decided that Luna would benefit from blue energy, soothing her stress level and "cleansing" her field. As I place my hands over her adrenal area (just below the shoulderblades in back) I allow the vision of a clear mountain stream to flow through me and into her energy field. Afterwards, she tells me it felt like mint-blue Listerine! The adrenal area is used as the entry point for general energy transfer during rebalancing because it physically connects with several major body systems and allows the patient's own body to direct the delivery of energy to the affected physical areas. It also corresponds with the solar plexus chakra, the major energy distribution site for the human energy field. I move to her front and begin spreading the energy throughout her field to make sure that all areas have the energy they require. I visualize it almost as a sculpting of her energy; smoothing out areas where the energy is too concentrated and helping her field reestablish its normal pattern by feeding it energy where it is needed.

As I move my hands down her legs to her ankles, I feel again that blockage in the ankle area. I hold my hands to either side of her ankles and concentrate on "seeing" that constriction dilate, opening up to allow the energy flow through her field to drain out any extra energy through her feet. Then I check the foot chakras and gently press her feet with my hands to stimulate grounding. I don't actively pull energy down through her foot chakras; if everything is open and balanced properly there will be a smooth flow of energy through Luna's energy field and back into the Earth.

When I am satisfied that I have distributed the energy available to me, I go back over Luna's energy field with my hands again, feeling for places I missed or areas that have congealed or that are still out of synch. I may go back and channel energy specifically into that area, patterned or colored to affect just that situation. I will always check the foot chakras for grounding after every transfer of energy into a patient's field. All the time I have been doing this, Luna has put her mind in neutral and focused on opening

up to allow the energy I transfer to her to work to heal her. Afterwards, we sit together in silence to give the energy some concentrated time to work before resuming the round of daily activity. She reports feeling calmer and more energetic; she looks forward to my next visit. My work has had a positive effect and I am glad.

I think of Therapeutic Touch as serving many of the same functions in healing as a Navajo sing: helping the patient return to balance so that they can make best use of their own abilities to heal themselves. Even if complete physical recovery is not possible, the increased calm and reduction of pain help the patient meet the challenge of their illness or injury with confidence that they are not fighting alone. They are connected; to the healer, to their environment, to the greater energy of the Universe. Therapeutic Touch is presented in a context of Western medicine and thus has no specific spiritual orientation. But the spirituality behind the concepts used is undeniable. I have seen Buddhists, Native Americans, Theosophists, Aquarian New Agers, Wiccans, Christians all successfully apply their own spiritual "spin" to their practice of Therapeutic Touch.

Finding Out More

The auric manipulation and healing techniques that gave rise to Therapeutic Touch were derived from teachings found in Theosophy. Some study of chakras and Eastern energy systems will make the philosophy behind Therapeutic Touch more comprehensible, although it is not necessary to the practice. Like Western magical practitioners, Therapeutic Touch operates out of the experience that, ultimately all things in the Universe are connected. All exist as part of the Universal energy, which is why healers and patients alike can draw upon that Universal energy to supplement their own energy fields for healing. A healer does not need to believe in this philosophy to be able to heal using Therapeutic Touch; s/he needs only the desire to help the patient. Nor does the patient need to believe; only to be willing to accept help. I would recommend reading Dolores Krieger's *Accepting Your Power to Heal* (Bear & Co. 1993) for further information. Dr. Krieger developed the techniques used in Therapeutic Touch over a period of 20 years, and explains them clearly and succinctly. She also includes exercises to help you experience and understand your own energy, along with a considerable weight of testimonial and hard research. I took a series of classes on Therapeutic Touch given by the Continuing Education department at a local Community College's Nursing program. In addition, there are refresher courses, advanced techniques, classes in integrating Therapeutic Touch with other adjunct therapies and a support group for regular practitioners. I do recommend taking classes if you're interested in Therapeutic Touch as a healing technique because there are nuances of practice that just can't be transmitted any other way. I'm sure I've left out some critical information on my own practice, not to purposely mystify but because I don't have words to describe all that I do. And, of course, my opinions and interpretations of the Therapeutic Touch process are my own and may not work for anyone but me. All human beings possess the healing ability that Therapeutic Touch trains; even children have been effectively taught to use it. RNs and MDs may have the advantage of knowing more specifics about the functioning of the physical systems of the body, but they also have the disadvantage of having to suspend disbelief in nonphysical systems

(such as energy fields) and their participation in disease. Lay people may not have the training in the psychology of the healer/patient relationship that RNs and MDs must have, but support groups offer both ongoing training and shared experience and insight. Anyone with the desire and courage to heal can use Therapeutic Touch to make a real difference in many lives.

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Tips for Leading Ritual

by Brianna Tracy

The following is a checklist of suggestions based on all the things I have seen work well or go wrong in rituals over the years.

I proceed on the assumption that the ritual will have only one or at most two leaders; good rituals, like good shows and good novels, are only rarely produced by committees. A ritual is among other things a work of art, and like any other work of art must be based on a unified and consistent vision. By far the easiest way to achieve this is to give scope to the vision of one person, at least for a night. If several or all the members of a group wish to participate in planning and leading ritual, the best policy is to rotate priest/ess responsibility from one meeting to the next and not to attempt consensus process for each rite.

Phase One: Planning

This may consist of creating a ritual, selecting and adapting material which others have already created, or leading a ritual which follows a set framework regularly used by your group. In any of these cases, there are a few basic principles to bear in mind.

A ritual is done for a magical purpose, which you should be able to articulate clearly to yourself and to others. Its purpose is to accomplish change of some kind, in the participants, in the world, or in both. Even a "purely celebratory" ritual is meant to bring

about emotional and spiritual change in those present.

A Wiccan ritual includes certain familiar elements. Although the form and order of these may vary according to the tradition and the circumstances, most Wiccans are so accustomed to them that their absence is likely to cause distraction and dissatisfaction:

- a. A grounding and centering before the ritual begins.
- b. Casting a Circle.
- c. Calling the Quarters and/or the Powers of the Elements.
- d. Cleansing, charging or purifying the ritual space and/or the participants.
- e. Invocation of a Deity or Deities.
- f. One or more workings, which may vary widely in nature. They may include devotional exercises, casting of spells, meditation, or the performance of a ritual drama.
- g. Blessing of food and drink, usually with a consecrated blade, followed by the sharing of a sacred meal.
- h. A Closing in which all Powers which were present are thanked and taken leave of, often reversing the order in which they were invoked.
- i. Opening the Circle and returning the space to ordinary use.

All the elements of the ritual should be consistent and harmonious with your magical purpose, and with each other. These include such things as style, magical techniques, and Powers invoked. For example, if you are planning a deep trance journey for your working, you will hamper your purpose by including a tuneful, lighthearted song as part of your Circle set-up. Although something like this might do very well as a grounding technique toward the end. The Powers invoked at the four Quarters should be ones who balance each other and work together; call four Deities, or four Archangels, or four Powers of Nature, but not different orders of Spirits from different directions. Pay attention to how the Powers you invoke are likely to respond to each other; do not, for example, invoke Demeter and Hades in the same ritual unless you have definite plans to deal with the issues which are likely to arise when they meet.

Make your ritual appropriate to its setting and its participants. For example, do not expect people to read from scripts in dim light or in masks; rituals done outdoors in the hot sun or chilly wind should be relatively brief; in a large group, do not try to have each participant do time-consuming magical work on an individual basis.

Give careful thought to whether you and others will be reading, speaking things which have been memorized, or speaking extemporaneously. All of these modes of delivery are possible, and might in fact be used at different times in the same ritual. Each, however, will produce very different effects in terms of atmosphere and energy. In general, reading in a Circle tends to limit and formalize the energy. In spellcasting, for example, a very different kind of power is necessary, and it is better to keep the language simple enough to be memorized or extemporized. Reading should also be avoided in connection with channeling or possessory work. (Why, in fact, would you call upon the wisdom of the Goddess in this way if you already happen to have Her words for the occasion down on paper in front of you?)

The most effective procedure for coven work is often a memorized ritual framework familiar to all present, and workings for which only the intent and methodology are planned ahead and specific language is channeled or improvised. In large public rituals involving people who do not work together on a regular basis, it may be necessary for some of the material to be read; the core working, however, can often be planned in such a way as to be done without scripts in hand.

Give thought to how people will ground and return to everyday consciousness after the main work of the ritual is accomplished. The ritual meal and accompanying social interaction may do much of this; but if the working is intense in its energy, you may also want to lead a grounding visualization or include a final blessing which provides closure. It also helps people to ground if you devote energy and attention to taking leave of the Powers and closing down the Circle, as well as to the setting-up and invocations.

Phase Two: Rehearsal

Familiarize yourself with the ritual as much as you can in advance. Rehearse the action of the ritual in your mind's eye. Establish a stream of internal mental images to accompany the action of the ritual; this will both aid your memory and animate your delivery. If you are working with scripted material which you are unable to memorize, at least commit to memory the sequence of steps in the ritual and any lines you will have to say while handling ritual tools or otherwise occupied. If you keep a script or cue cards with you for safety's sake, try to free yourself from them as much as possible in order to remain in visual and psychic contact with the other participants. The less dependent you are on reading word for word, the more effective the ritual is likely to be.

Give thought to what in the theater is called "blocking," especially if the ritual is large, public, or at all complex. Think about when and where you would like people to sit or stand, when and where you and those assisting you will move, and so on. In some cases it may be a good idea to hold a brief run-through with the whole ritual team, in advance of a public rite.

Be sure that everyone will be able to see and hear what you want them to see and hear. You and those assisting you should know how loudly to speak in the ritual space you are going to use. Sound does not carry as well in a room full of people as it does in an empty one. You can get away with less volume if your diction is good. In a public ritual, be sure that significant actions and objects are large enough to be seen by all and positioned where everyone has a clear view of them.

At the same time, be sure that people can't hear what you don't want them to. Those meditating before the start of a public ritual do not need to hear members of the ritual team discussing their hair and jewelry in the anteroom, and the initiate in the bathtub does not need to overhear your jokes about the coming rite.

Give those assisting you a chance to become familiar with the ritual, if they are not so already. It is considerate to get a script or an outline to them one or two weeks in

advance, along with instructions about what to bring and what to wear.

Go over the ritual carefully, making a list of all the tools, ritual equipment and supplies you will need. Be sure to include the things for the altar, what you will wear, matches, food and drink for the ritual meal, and any special things needed for the working. Do this far enough in advance so that you will have time to borrow, make, buy and consecrate things if necessary.

Take care of any housework that needs to be done. The ritual space should be reasonably clean and comfortable. Robes and altar cloths may need to be washed, mended or pressed. Ritual equipment may need to be cleaned or polished.

Do private work with the Deities you will be invoking, and ask for Their guidance and blessing of the work. In most cases it is advisable that you, privately in advance, do the magical work which you will be leading later on.

Phase Three: Presentation

Be set up and ready to start at more or less the time the ritual was scheduled. "Pagan Standard Time" is a euphemism for rudeness, especially after the first half hour or so.

Before casting the Circle, be sure that everyone understands and concurs with the purpose of the ritual and what will be expected of them. The amount of time and care devoted to this will of course depend on the participants' level of experience and their familiarity with the ritual itself.

Rehearse unfamiliar songs or chants with the whole group, after they are assembled and before the Circle is cast. Singing and chanting must be done smoothly and with confidence if it is to contribute to the energy of the ritual. If the words are not simple and easy to pick up on, provide everyone with a song sheet.

Be sure that any participant with special physical needs is provided for, and not excluded. Avoid leading a dancing circle which leaves those who cannot join it sitting on the outside. Often these people can be seated inside the Circle to chant, drum, and assist in focusing the Power.

Before you cast the Circle, be sure that everyone is in a calm and focused frame of mind, ready to begin. It is usually a good idea to lead the group in a meditation to center and focus their energy.

As you perform the ritual, focus your attention on the meaning and purpose of what you are doing, and not on the way you look or sound. This is how actors are taught to avoid seeming "hammy," and it applies to priests and priestesses as well.

Once the Circle is underway you are responsible, by your own devotion and example, for keeping the ritual focused on its magical purpose and the honor of the Powers invoked. Model and guide the other participants in the appropriate energy for each

phase of the ritual: solemnity, focus, release, humor, and so on. Although everyone present shares responsibility for sustaining the Power of the rite, you as leader set the standard and orchestrate the mood. Be aware that, from the time the Circle is cast, everything that you say or do will either contribute to the Power or detract from it. Generally speaking, irrelevant banter and horseplay will damage the web of energy which is being woven for magic, and should be avoided until the main working of the ritual is completed.

If the ritual contains pauses or waiting periods, planned or otherwise, lead the group in meditation or chanting to sustain the energy, rather than lapse into idle chit-chat which redirects it or lets it drop.

There are bound to be occasional mishaps when things are forgotten, missing or otherwise "muffed." When this happens, repair the difficulty and go on with a minimum of comment and fuss. Unnecessary discussion of the matter, or a display of embarrassment, greatly increases the energy disruption and the time required to return to the same level of focus which the group had previously achieved. Remember that nine times out of ten, people will assume that you are doing the correct thing if you do it with confidence. Once the magical purpose of the ritual has been accomplished, it is of course perfectly appropriate to chat and joke over cakes and wine as you ground.

As priest/ess, keep your feelers out for any possible problems -- participants who are uncomfortable with elements of the ritual or any of the physical arrangements, or possible interpersonal difficulties in the group.

Everyone who has been invited to be present and who has come to participate in good faith and with an open heart has the right to feel safe and welcome in the Circle. Most of the personal conflicts and issues which can arise in the course of a ritual should not be dealt with while the ritual is in progress. In the larger interests of working magic and serving the Gods, it is generally better to proceed with the planned work and address personal or interpersonal difficulties later, in a more suitable format. People are always, of course, free to cut themselves out of a Circle and leave if they really find themselves unable to participate for any reason. In extreme cases you, as priest/ess, have the authority and responsibility to protect the integrity of the ritual and the rights of the majority of participants by rebuking or ejecting anyone whose personal issues threaten to derail the event.

Be aware that if the ritual calls for you to enter a divinatory or possessory trance state, your ability to do much of the above will be seriously impaired. Appoint assisting priest/esses to take over the responsibilities of group management while you are doing work of this kind.

Phase Four: After the Ball is Over

Especially after leading a challenging public ritual, you may have an impulse to collapse and let go of the whole thing as soon as the Circle is down. Nonetheless, a few responsibilities remain.

Respond to the immediate effects which the ritual may have had on any of the participants. These may range from simple information questions which you must answer, to emotional or spiritual upheaval triggered by the ritual experience. If you do not feel competent to respond to such a problem refer the person to someone who is, and follow up on the matter later.

Be sure the physical space is cleaned up, especially if it is a public place or somebody else's home.

Keep a record of the ritual, for your own use and as a resource for others. Save your script or outline, perhaps with notes about what worked and what didn't, and what you would do differently another time.

key pattern bar

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About this capture

key pattern bar

Writing the Lyrics

by Glenn Turner and Hope Athearn

After a glorious sabbat in the summer of '69, our group of thirty or so was picnicking on the lawn at my parents' home in Mill Valley. At the foot of the lawn is a redwood grove with a circular daughter-ring at its heart. There, in the shaded center, we had raised a strong cone-of-power as we danced to the music of "Nonesuch" played on a flute.

Everyone felt that "Nonesuch", though it lacked words, held the right rhythm and tone. "How very good it would be to sing as we dance," I said, as we rested there on the grass, and the others agreed. After that, the thought stayed with me.

My mother, Hope Athearn, is a published poet, so the next time I went to Mill Valley I asked her if she would write lyrics for "Nonesuch". She was delighted. She agreed at once. But there was a problem. My mother is not a musician; in fact she can't carry a tune at all.

The upshot of that was an odd afternoon with me singing the tune to a series of da-da-das and beating the rhythm out with my hands. Meanwhile my mother made poetic notations of long and short beats on a paper pad to discover the scansion required for the words. I think she already knew it would be a paean to nature. The next week she gave me the words. And here they are, just as she wrote them.

Flute Playing Woman

The Lady's Bransle

Oh, She will bring the buds in the spring
and dance among the flowers.
In summer's heat Her kisses are sweet,
She sings in leafy bowers.
She cuts the cane, She gathers the grain,
when fruits of fall surround Her.
Her bones grow old in wintery cold,
She wraps Her cloak around Her.
But She will bring the buds in the spring
etc. etc. (repeat)

(The Lady's Bransle (pronounced 'brawl') is the song that most frequently accompanies the cone of power dance at NROOGD rituals.Ñed.)

(Here are some additional lyrics.)

The Lord's Bransle

by Artemisia

For He will call the leaves in the Fall
To fly their colors brightly
When warmth is lost He paints with frost
His silver touches lightly
He greets the Day of the Dance of the May
With ribbons Ôround about Him
We eat the corn and drink from His horn
We would not be without Him

The Lady's Brawl

by Magenta

For She will bring the bugs in the spring
And laugh when She's deflowered.
In summer's heat She'll give you a treat
But you'll be disembowel'd.
She rots the grain and causes ptomaine

When fruits of fall displease Her.
The Moon and Sun both turn their buns
In vain attempts to freeze Her.

key pattern bar

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About this capture
key pattern bar
Dionysus

Dionysus
by e.l.f. Silverlocke
Dionysus.
You have kissed all the ladies of our court
And made them mad with love.
The maidens shy away at your touch,
Eyes wide, like deer a-frighted.
But modest matrons, at your words,
Blush, tremble, drop all reserve,
Are harlots turned.

You enflame my very soul
That I do look all ways
With the eyes of Love.
Your glamour lies upon me like a sheen --
Men kiss me on the street.
You have wrought Babylon in Arcady
And we are not the same.
If you lift your little finger
We'll all do it in the road.

key pattern bar

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About this capture
key pattern bar

KARMA

by Oak, of Athena's Owl Coven

"...And all the snarls of karma be uncurled." -- the NROOGD Basic Ritual

(Author's note: Much of the following comes primarily from a series of personal insights and intuitions. I cannot defend it on the basis of "traditional lore", although some of these concepts occur in the lore of several traditions. Some of this is just what makes the most sense to me. I hope that readers will discover through their own experience whether these ideas make sense to them also.)

Karma is a name that we use for what many consider to be a natural law of the universe. The word itself is Indian, but our European ancestors had similar words, like "fate" and "wyrd", which describe some of the same ideas. Still, most people in the Craft have some idea of what "Karma" means, which makes it as useful a word as any. Though we borrowed the word from the Eastern religions, Karma, being a natural law, applies as much to us as it does to Hindus and Buddhists.

Despite the fact that many Witches and Pagans believe in the idea in one form or another, just what is meant by "Karma" can be confusing. Part of this is due to a lack of information. The NROOGD teachings, for instance, contain references to Karma (primarily in Aporrheton 5: the Craft Laws), but seem to assume that the reader already understands what Karma is.

The essence of Karma is very simple: Karma is cause and effect carried out on large scales as well as small ones. Another way of saying this is that one's choices in the past govern what choices one will have in the present and future. What distinguishes the actions of Karma from ordinary reality is that Karmic effects are not limited to mundane notions of causality or to ordinary time scales. Most people who believe in Karma also believe in reincarnation, which allows for many lifetimes for causes and effects to be acted out.

Another related idea that of connection. How we interact with others will certainly affect our Karma; how others interact with us will affect theirs. It often happens that these will be complementary effects, as if there were some sort of agreement. While we are responsible for working out our own Karma, for making our own choices, others will aid us, and we will aid them.

Inherent in the concept of Karma is the idea of balance. If the choices you make and actions you take upset the balance in your life, then the action of Karma will be to present you with choices that will allow you to create a new balance. Such imbalances are not necessarily bad; without them we literally could not go anywhere, since even the simple act of walking requires momentarily unbalancing the body between steps. Beyond this, Karma acts to balance the entire universe. In this way, Karma is a counter to another natural force called "entropy", which this is the tendency of matter and energy to break down into simpler, less ordered forms. Karma is the opposite to this tendency, causing more spiritual balance and harmony over time. On the mundane plane, we call this action "evolution" and see it in material as well as spiritual lifeforms.

In our own lives, we can also describe the action of Karma as a series of lessons. Each time we depart from perfect balance and harmony, we will receive, through the action of Karma, new opportunities restore that balance. It is an error to think of Karma as a system of rewards and punishments. There is no such thing as "bad Karma." When events challenge us with difficult choices, it is not necessarily because of "evil" behavior in our past; it might just as easily be because we have reached a new level of spiritual evolution and are thus ready for more significant lessons. As in any course of study, when one lesson is completed, another is presented to the student. In the school of Karma, though, there are no failures. We will continue to receive the same lesson until we get it right!

One of the hardest concepts for many people to understand is that there is no one controlling this process but ourselves. Karma comes from within, not without, and though we may not always recall the choices we made, it up to us to deal with their consequences. In fact, taking responsibility for our Karma is most important use we can make of these teachings. Theoretical ideas about Karma would be useless unless we can use this knowledge to improve our lives. Often this means rethinking our ideas about our limitations. The more that we are willing to take responsibility for, the more power we will have over the course of our lives. Despite appearances, no one else is preventing us from having the things we desire or doing the things we want to do. To release ourselves from obstruction or move into new areas of opportunity, we must realize that only we are the cause of what happens to us.

On the other hand, it is also wrong to confuse responsibility with blame. When our choices cause us to do things that we regret afterwards, we tend to feel bad and not trust ourselves. We often try to avoid making any choices at all in the area that caused the problem. This is a mistake, because the situation requires more responsibility, not less. If you fall off your horse, the thing to do is get right back on.

If blaming ourselves for our Karma is wrong, blaming others for theirs is as bad or worse. To do so is to ignore the connections we all share. Some people use Karma as an excuse to disparage those suffering some misfortune. Not only is such fault-finding unwarranted, such people ignore the fact that this same situation contains choices for them also: an opportunity to offer aid, perhaps, or possibly a warning not engage in the same behavior that caused the problem for the other person. It is simply impossible to isolate oneself.

Another error often made by witches is thinking that magic and spellworking can somehow "short-circuit" Karma. As is correctly stated in Aporrheton 5*, we cannot change someone's else Karma, only our own. Indeed, attempting to cast a spell which goes against the Karma in a situation is one of the principal reasons that spells sometimes fail. The thing to remember is that any time we become aware of any kind of power available to us, the choices we make regarding how we use it will affect Karma. The practice of magic is no exception.

Karmic ideas also provide an explanation for divination. Through our connections with the universe, we can learn as much of the state of others' Karma as we are willing to take the responsibility to know. Because of these connections the results of any action that we take, even shuffling a deck of cards or tossing some coins, will to some extent reflect the totality of the state of the universe. If we can teach ourselves to read these influences, we can indeed discover the influences that will shape our future and others'.

Most importantly, though, with time, intent and the use of meditation, we can slowly learn the shape our Karma has taken over the ages up to our present life. We will find how seemingly accidental occurrences, large and small, belong to a larger pattern, one with a unique meaning for ourselves alone. Once we begin to grasp this pattern, we may place ourselves in harmony with it, to actively cooperate in learning the lessons Karma teaches. In this way, we come to be the conscious agents of our own spiritual evolution.

*Aporrheton 5: one of a series of essays by Aidan Kelly on various aspects of the NROOGD tradition. The Aporrhetons are used as teaching materials. The name comes from the Greek ÒLesser MysteriesÓ of the Eleusinian, those mysteries which must be protected by law ð in contrast to the Greater Mysteries (arrheton) which by their nature cannot be told.

key pattern bar

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About this capture
key pattern bar

Remembrance Day
by ellen cooney
Martinmas summer
sunset all around
northern waters all around
we circle around
stones scattered from the hill of the dead
people of the North
looking to the North
to our ancestors
smelling of pine wolfskin strong ale
people of the Earth
looking to the Earth
to our Gods
working with plow amber runes
three times the mead horn circles
three times the dead are called
the year's dead
the beloved dead
the heroes
three times too many
have been forgotten
three times the flowers
in their fullness
are let fall

key pattern bar

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About this capture
key pattern bar

The Barley Mother
by Liadan

The following story grew out of a poem which grew out of the experience of dancing the Demeter role in the Eleusinian Mysteries. I watch her carefully now. She is pale and thin, and spends long hours gazing deep into the pool by my dwelling . She is changed, my child, my sweeting, and I miss her laughter.

The shaggy little horses that she tamed and petted no longer come from the mountain. I have seen them watching on the crags, waiting for her to whistle them down to take the sweet fallen pears from her hands.

She does not talk to me, except to ask after the next meal; she is always hungry, and eats my salads, my coarse bread, as if she were hollow.

I have tried to interest her in the garden, always solace to me, but she drifts away. No, she does not dig with joy, and shows no interest in the balance of air and water, blossom and decay, poison and sustenance that is a living garden. Much of mine was desiccated by the heat, but with careful reseedling and simple irrigation I have restored its green and bloom. I have planted silver thistle, three scented mints and a heliotrope near the stone where she sits, to draw the butterflies. She loved them as a little one, and I thought to cheer her.

Does she see the pool at all? There are dragonflies, and little speckled fingerlings, and an ancient red-eared turtle that hides among the roots where the willows trail. She trances, looks far deeper than the play of leaf and light, fish and fly upon my pond.

I cannot know her thoughts now. She has seen far more than I, despite my years. Yet I am glad of her company, my mute and dreaming daughter, and I cherish this time, knowing that I must again lose her to the Mystery.

She was a wild barefoot girl. Dark mane all a-tangle and eyes like asters. Her legs were always scratched from climbing trees and mountains, her hands square and strong. I could control her no more than I could a feral cat, but I fed and petted her when she allowed, and taught her at her demand. I watched as she ranged and grew, that I might divine her talent. I knew that it would out eventually, because there is power in my line, and I thought her well-nurtured, full of strength and promise, and yes, beauty. She was not like me, and I did not demand that. I though myself wise enough to let her discover

her own true nature, rather than try to sculpt her character like river clay. She, however, did not match that wisdom, and was often impatient with my slow thoughtful ways, and frustrated with my lack of understanding. O, I have not forgotten what it is to be young, but the world was a younger place then, and there was not so much trouble to be found.

Sometimes she would go missing for one night or two, and I would go calling into the hills. She would show, in her own time, stinking of horse or playing a pipe stolen from an unwary goatherd. How could I scold her? As a thrush will feed a fallen fledgling until it finds wing and voice, I fluttered about her. I could not alter the course she had chosen, wit or no.

I did find her once, in a sea-cave some distance from my valley. I followed her narrow footprints into a briny gleaming dark, where sea creatures winked on the walls. She was drawing patterns in the sand, lines that mazed me, that set images drifting on the inside of my eyelids. When I asked her what she did, she said, "Listening, Mother..." in a voice as hollow as a shell, and I did not query her further.

She spent more time near the sea, responding to some inner tide, and her eyes seemed always focused on a distant thing. She took great whips of kelp and coiled them into leafy spirals centered with jellyfish. She cast starfish discus-style in a high arc into the surf, calling "Look, Mother, falling stars!" My mad godling. Shells, feathers and stones lashed together with sweet grass made barnacle-eyed fetishes to mark her sand circles. I would trudge after her, uncomprehending and more than a little frightened. She caught the winds in delicate mobiles, and their songs on her whistle, burned my good herbs in aromatic combination, and muttered to herself in the voices of the dead as she painted her face in a mask most strange. I remembered how my body had swelled like a melon to contain her as she grew, and bade my heart do the same; she was still my daughter. I watched her body bud and bloom; she poured menstrual blood blended with sea water upon a sigil of burning driftwood.

When first I missed her I went to the old haunts of goats and horses, the high pastures of the world. I went to the shadowed groves, where laurel grows in sister-circles and they come to dance by moonlight. I went then to the towns of men, but my child was not among them, and none knew me there. For nine days I sought her. With torches I walked by night, calling, but the shadows bound her. My heart became a stone, a weight I could barely carry.

I went again to the beach where she played. I then saw the chariot tracks, the gouts tossed by the feet of running horses. I found her altar smashed, the flowers crushed - hyacinth, lilies, narcissus, and the sand seamless beyond...

There did I go mad.

The stone in my heart grew crackling cold, and a black frost fell upon my garden. My very breath roared white-hot as I screamed, and all the world withered. I would not be consoled.

Then came the emissary, a winged voice into my desolation, and I heard of her fast among the shades.

She came back to me hanging naked to the neck of a wild brown mare. The juice ran red from her mouth, but crusted dry upon her thighs. As my tears rained down on her white face, she smiled a smile both sweet and wicked, and so forestalled my wrath at her injury.

In this green and peaceful place, she is my own child, wounded. I tend her with my callused hands, with hyssop and dark ale, with the fumes of sweet bay, with pears blushing from the bough and wreaths of summer flowers for her hair. Look, she smiles a little, there, in a coiling drift of butterflies orange and sapphire, gold and black.

In his house she is worshipped as the Queen of Hell, the Red Orb in her hand. The hungry dead gather about her, for her arts are deep and binding. She reads their hearts, and spins each a final justice; rest or rebirth. She dances awe and the fire of life into that dark palace, and even he who answered her strange summons treads warily.

I scythe the scarlet poppies down with the grain, bless the spirit that sleeps within the seed, and I grow no pomegranates.

key pattern bar

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About this capture
key pattern bar

Etching Tools
by Gandalf
[reprinted from Vol. 5, No. 1, Eostar 1976 issue of The Witches Trine]

The following method can be used to etch symbols on the tools of the Craft or other

metal objects. It works well on steel, brass, copper, and chrome, though chrome is the most difficult, since it reacts the most slowly to the etching solution. (So far I haven't tried etching aluminum or stainless steel; so I don't know how they would turn out.)

Supplies and Materials Needed

Etch Resist Lacquer.* 1/2 oz. is enough for most uses.

P. C. Board Etching Solution.* 4 to 8 oz., more if you can afford it.

Lacquer Thinner. 1 or 2 oz. are enough. *General Electronics is a good brand. All the above are available in the printed-circuit department of most big electronics stores.

An old toothbrush.

A pointed wooden peg or round toothpick.

A burin (i.e., a large, sharp needle or awl).

A small paintbrush (cheap water-color type).

A bottle of acetone or fingernail-polish remover (usually less expensive at hardware stores than at drugstores.)

[Since this article was first published, acetone has been found to be carcinogenic, and I believe acetone-based fingernail-polish remover has been taken off the market.

According to Step 9, you can get along without it. I would add to this materials list, a respirator mask with a chemical fumes cartridge or a fan or good cross-ventilation.--ed.]

Etching Procedures

Read all the instructions on handling all materials, because they can be harmful if they are not handled carefully.

1. Clean the area to be etched of all dirt, oil, and paint. SCRUB!
2. Apply a coat of Etch Resist Lacquer to the area to be etched, allow to dry until tacky. While it is still tacky, take the burin and gently scratch the design through the lacquer. Then use the wooden peg or toothpick to widen and even out the scratches. If the lacquer gets too dry and chips, simply coat a little more over that spot, and repeat this step.
3. Coat all the rest of the metal with lacquer, and allow to dry for five minutes.
4. NOTICE: any metal not covered by the lacquer will get etched.
5. Place the etching solution in a glass or plastic (NOT metal) container, in the kitchen sink. [This assumes your sink is porcelain, not stainless steel. If you don't have a porcelain sink, this whole operation should be done in the bathtub or a non-reactive bowl or tub.--ed.] A tall, thin vase would be perfect for etching most knives, and would require the least amount of etching solution.

Do not get the solution on your hands! It burns, like acid.

6. Dip the lacquer-coated metal object into the etching solution, and let it sit for a few minutes.
7. Remove the object from the solution, and rinse in running water GENTLY, brushing the area that is being etched with the toothbrush. Check the progress, and return the object to the solution. Repeat these steps (6 & 7) until the etching is deep enough to satisfy you.
8. When the etching is deep enough, rinse the object thoroughly in running water to get all the solution off, then dry it thoroughly.
9. Remove the lacquer from it with acetone or lacquer thinner.
10. Place the solution's original bottle in the sink, and carefully pour the solution back into it, to save it. Rinse the bottle off after you recap it.
11. You're done.

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The Making of a Diet

by Constance Nieburgs

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Then I read Merlin Stone's book *When God Was a Woman*, and similar works by authors Maria Gimbutas and Barbara Walker. I thought I had stumbled upon a secret cult, only this one had no guru. I devoured every book I could get my hands on about women's spirituality. Those ideas nurtured me and gave me knowledge. I realized that fundamentalism and patriarchy were as strong an influence in Eastern religions as they were in Western religions, and that it was my won spirituality I was looking for. But I missed the spiritual community, and especially the deity worship. This inspired me to take the ceremonies, change the rules, and reclaim them for the Goddess. Thus my method of worship would be different. In worshipping female deities, the rules relax. The rules and regulations of my Goddess ceremonies would not be taken too seriously. There must be an element of irreverence and frivolity. After all, the deities were just representations. People are the real "worshipable objects". The divinity is in all of us. No one should be restricted from honoring the Goddess because they are unclean. The Goddess is the dirt, the Earth, the Mud, the Blood. We all come from Her. I began to make peace with my past, and reclaimed the Hindu practices for Goddess worship. Except, I needed a deity. It is said that women shaped the concept of the deity. The first sculptures of human form were mostly of women, like the Venus of Willendorf. I wanted to create a deity of the goddesses that embodied powerful symbols of women. Patriarchal religions seem to view the symbols of women as detrimental to spirituality. Women need to take back the symbols, claim them and honor them. This is how we will empower ourselves.

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The Symbols in Sandhini's Hands

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Reclamation of Hindu Goddess Worship

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The Name of the Witch

by Fritz Muntean

As our movement grows, a need for acceptance by the broader culture is causing a mantle of genteel respectability to be drawn over some of the darker and more powerful aspects of the Witch. Many in the Craft, under the otherwise laudable banner of Pagan public relations, have begun insisting that Witch power is only constructive and good, and that all the darkness surrounding popular Witch mythology is the slanderous work of repressive patriarchal agencies.

At a recent national festival, several examples of this "White Witch" mentality were in evidence. There was yet another video presentation on the "Burning Times" implying that all the Cathars, astrologers, Jews, black-mass monks, alchemists, Unitarians, Protestants, Catholics, heretics, herbalists, Manacheans, midwives and Muslims, who were condemned by the Inquisition as "Satanists," were actually all Witches -- innocent and benign Witches at that -- just like us. (And we wonder why the public confuses Paganism with Devil worship!) Another was the campaign to protest and boycott Jim Henson's movie, "The Witches".

I was very critical of all this, but at the time I felt like a voice crying in the wilderness. Since then, however, I've been delighted to read an excellent review of the Henson movie by Jehana Silverwing in both the COG Newsletter and Enchante magazine (issue #7), as well as a wonderfully harrowing letter in the same issue of Enchante by (NROOGD's own) Leigh Ann Hussey, condemning all forms of censorship, and proudly acknowledging the dark and dangerous side of The Witch. Both the review and the letter (and John Yohalem's reply to the letter) make highly recommended reading.

Thus encouraged by this sudden outbreak of good sense, here are two more bits worth on the subject from my point of view as a student of the social sciences:

In psychological terms, the Witch is what's known as the "Shadow" (the opposite contained within) of the Feminine. The archetypal Witch represents many of the dark and violent aspects within us all, particularly those of the Great Mother. If we abuse, neglect, or mistreat the Great Mother, what will manifest in the world as a result, is the power of the Witch -- in the form, say, of roughly-dressed people chaining themselves to the gates of an arms factory or nuclear reactor.

Back before Zoroaster, people used to have fewer qualms about opposing polarities like good and bad, light and dark transformational and conservative, sublime and mundane, creative and destructive, energies being contained within the same Goddess or God. Ancient deities like Kali -- who gives birth from the waist down, while cutting off heads from the waist up -- embodied both the nurturing Mother and the destroying Witch.

The psychological Witch derives her character from the study of dreams, myth, and fairytales. Much of the popular identity of the Pagan Witch, however (according to writers like Margo Adler), has its roots in the delusional accusations of the Inquisition, and the universal, if paranoid, belief in the persistent existence of "a small clandestine society engaged in antihuman practices." For example, much quoted writers like Marie-Louis von Franz often point out that the Witch of dreams and fairytales is a solitary woman, living far from the habitats of people, whereas the popular concept of the Witch as covener appears to have originated with the Inquisition.

The psychological Witch has great value. Her harsh and violent energy is necessary for the destruction of harmful and outdated institutions. According to Ann Ulanov, in her remarkable book, "The Witch & the Clown, the Witch's voracious and lusty appetites for the pleasures of sex and food help us cut through the harmful paradigms of "virgin-or-whore" and "beauty as thinness." Most important to those of us in midlife, her selfish rejection of the feminine, of the all-giving and self-sacrificing milky-Mother-within-us-all, makes it possible for the hard-handed, steely-eyed Crone to emerge. Archetypally speaking, the Witch is not the Crone, but without this transformational Witch energy, the Crone cannot be manifest, and the conservative Mother will live on, victim and martyr, long after her role is played out, a tragic and harmful institution. (How many Mothers does it take to screw in a lightbulb? "None, I'll just sit here in the dark!")

(Parenthetically, I cannot help but wonder about the wisdom of invoking this Witch energy in those who have not yet begun working out the Mother role -- those young women and men who are adrift in the adolescent passageway between Maiden and Mother. The word cannon fodder" and other not-so-positive terms of soldiery come to mind.)

In Anthropology, a tribal society's practitioner of helpful magic is usually called a Shaman. The word Witch is used to denote the magical evil-doer, the unscrupulous and selfish magician. The issue, according to Eliade, is not so much whether the magic is good or bad- that's more an matter competence but whether the practitioner is contained within the society or operates from the outside . The positive Shaman most often works and lives inside the village, either physically or in terms of a mutual responsibility. By contrast, the Witch lives at a distance, an outcast, dangerous by way of being out of community control. This concept meshes well with the psychological idea of the Witch as outsider.

It's further interesting to note, that in matrist cultures like the Navaho, Witches are all men.

I think that much of our original enthusiasm for using the Witch word, back in the '60's, derived from the word "witch hunt," used in the aftermath of McCarthyism to denote the unfair and vicious persecution of progressive and liberal elements by the religious or political forces of repression. Our distaste for the twisted powermongering of McCarthyism (and the Inquisition) was so strong that we were all too eager to identify with their victims. A noble undertaking, but it does lead one to ask: "Am I necessarily one with the enemies of my enemy?" I'd say, "Yes, certainly if it serves a good purpose," but perhaps we should be more than a little wary of taking such noble and quixotic gestures quite so literally.

It's one thing to challenge patriarchal authority by adopting the name of the Church and State's worst (if self-inflicted) nightinare -- and quite another to then turn around and insist that Witches were never bad, were always only good, and that any information to the contrary is intentional defamation of our religion.

Ursula LeGuin says that superstition is caused by taking otherwise useful metaphors literally. That's a pretty good definition of fundamentalism as well. I get very concerned when otherwise intelligent and well-educated Pagans neglect the study of psychology and anthropology because of the perceived insult to modern Wicca in the scholar's use of the word "Witch." It reminds me of those who called T. S. Elliot an anti-Semite because he didn't capitalize the word "Jew" in several poems written before the '30's.

Furthermore, what difference is there between the Pagans who protest and picket this movie, "The Witches", and the fundamentalist Christians and right-wing Catholics who protested and picketed "Jesus Christ Superstar" and "The Last Temptation of Christ"? I think that all these groups have been equally and deeply offended by being asked to look beneath the surface of their metaphors.

I've been calling myself a Witch for some time now -- over a quarter of a century. I believe the name of the Witch is a name of power, and that the power of the Witch is a power that can truly change the world.

But I have felt from the beginning that some elements of the power of the Witch are dark, destructive, and dangerous -- and none the less valuable for being so. And that the wielding of Witch energy therefore requires serious training, great restraint, deep humility, and above all -- enormous compassion and love.

This attempted sanitization of the Witch is not only having the effect of trivializing the powers involved (a sort of "Pagan Disneyfication," complete with cutesy unicorns, friendly dragons and Barbie doll elves), but I'm afraid that something far worse is happening. I'm afraid that by denying the darkness and the destructive energies inherent in the power of the Witch (and in ourselves) -- and by the concomitant de-emphasis of training, restraint, humility, and compassion -- we stand in great danger of turning this darkness loose upon our own Community. The tendency of conflicts in our Community to get immediately out of control, to seemingly take on "a life of their own," and to turn into endless Witch Wars takes on new meaning in light of these concerns.

I don't believe that we are, necessarily, trying to work with forces beyond our control. I do believe that the forces involved require more respect than we're giving them, if we insist that Wicca is nothing but sweetness and light. I don't believe we have anything to gain by publicly emphasizing the darker and more dangerous aspects of our Craft -- there is, after all, no need to unduly frighten the broader public. I do believe that if we start taking our own PR literally, we stand great danger of losing control of what I have always believed to be the most powerful and effective forces available for the restructuring of our culture and the preservation of our planet.

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FROGS SING FORTH
by E.K. Casler

The frogs sing forth
the rain from heaven,
their voices gilded
in procession.

Here beneath
this carpet of green
flows all that is,
ever has been.

Towards light all leaves
unfold their glory.
The message more
than just a story.

Somewhere a tiger
regards her last breath
and heaves a sigh
for the few that are left.

Is all the world
just coin to squander?
Or will you fill
your glass with wonder?

Don't look for the answer
in faraway skies
when truth lives here
in each pair of eyes.

The frogs sing forth
the rain of heaven,
their voices golden
numinous prescience.

Here within
this sheltering sea
swims all that is,
ever will be.

key pattern bar

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About this capture
key pattern bar

Suburban Witch
Magdalena
October 14, 1997
Slipping by the water's edge
I light my candles near the park.
My dark familiar on a leash
And cakes for unseen fairies in my hand.

Ceremonial blue jeans
And dew from slightly littered grass.
The houses far away enough
For me to whisper chants and prayers here.

Drunks may raise their beers to me
But it is early yet for that.
Police ask if I sacrifice
My well-fed canine almost seems to laugh.

Healing I ask for, and peace
And some success; not even love.
Protection for those others who
Walk with me through this difficult, strange life.

Bidding farewell to the moon
I spot three children in the dark.
They gather by the streetlamp's base
Oblivious to me and to my songs.

Skateboard and pay telephones

And plastic beepers buzzing low.
Their trappings held as close as mine
My crystal rocks and jars of kitchen spice.

Briefly as we pass, I wave
They greet me swiftly and pass by.
They call in slang across the street
To others coming out to drink the night.

At the river's edge, the falls
Play back the sounds of autumn's dusk.
Cavernous Celtic syllables
And short, clipped bits of half-lost, tossed-off words.

Copper light still hovers there
As books are shut and taverns close.
The combinations of their sounds
Conveyed with equal clarity and depth.

Terminated reverie.
I join the cafe gathering.
Someone asks me for fortune's word
Another for an aphrodisiac.

Sipping on a steaming mug
Just crossed from world to world, and age
To agelessness and back again
I shake my head, and light a cigarette.

Phone-wire sparrows find my cakes
Tomorrow blithe school children will
Perhaps discover pointed stars
To wish on, softly sketched upon the earth.

Taking up the twigs that scratched
Those very stars upon the soil
They very well may play at duel
Or dragonslay, or wizards at their wands.

Come full circle, so the tale
Can silently continue here
The age moves on as does the night
You do not need the cards to tell you that.

key pattern bar

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About this capture
key pattern bar

Interview with Alta Picchi (a.k.a. Alta Kelly)
By Maeve Kelly

When I first did this interview with my mother (Alta Picchi), I was taking an anthropology course called "Religion in Society" at UC Davis. Part of my assignment was to do ethnography of a local religion, interviewing people in the local Davis community for my research. (It is interesting to note that NROOGD also started out as an assignment for an Anthropology class!) I decided that I wanted to interview this lady named Cayce, who ran a local woman's circle in town and taught Wicca 101 through the Experimental College. What I decided to do then was interview my folks and compare where the difference lay between the local circle I was studying in to how much things have changed and adapted when my parents were first involved with NROOGD. Adaptation was, in fact, the key argument I was presenting in my paper. I was looking at several aspects. First, how to define change and adaptation in the pagan community and second, what new roles does a religion take on in a community through this adaptation?

BTW, I hope you get the fact that this interview was for an assignment for an anthropology class in religion in society, which is how NROOGD got started. Cute don't you think? I think Erif will really enjoy that.

I was fascinated at how Cayce ran her group compared to what I knew and had experienced in the Craft community. I decided to use the formation of NROOGD as a guidepost, because it was something that I knew and had personal knowledge of. I asked both my mom and dad (Aidan Kelly) a series of questions pertaining to the notion of how they changed and adapted within the Craft. Some of these questions related to what they thought about the Craft movement, but more particular about NROOGD. However, in questioning both my parents, I learned more about the Craft and what my parents thought about movement as a whole. Yet I feel that in writing this article, sharing what my mother wrote to me, about how she feels about NROOGD, to be the more important of the two interviews.

The following is the actual interview I had with my mother Alta Picchi (a.k.a. Alta Kelly) through correspondences on May 25, 1995:

M: What did you get out of creating NROOGD?

A: A lot of self-confidence in working with crowds. A feeling about a way to work with groups. A working knowledge of decisions by consensus, which in the original circle was the way plans and change were established (talk to me about this). A sense of wholeness about my abilities. I also found a place for my anger about my life situation at the time. I learned a lot about alternative life styles and working with gifted and weird folks. I increased my knowledge of historical witchcraft, by reading most of the books that came my way about the craft.

M: What did you contribute to this organization/tradition?

A: I brought extensive training into group and community organization from my professional training and experience (professional psychic and social worker)...Well, I didn't create NROOGD, I just helped to add a few things to the organization. I worked a lot on the day-to-day planning and footwork that makes a group stick together... When the group (coven) began to jel and folks wanted to get together more, I helped in some of the planning around group gatherings for large meetings. This took work to pull off an open meeting (sabbat) for a gathering of 50 to 200 people. Just the arrangements alone kept a number of us busy: renting or reserving space, planning and getting equipment, coordinating transportation, food, costumes, answering the phone, and mailings when we got to that point. I also worked with Aidan in organizing the first study group and coven outside the original main group. This was an intensive training for folks, so it required Aidan and I to have a course outline. In those beginning days, I believe, we met once a week for x number of months. When we developed another study group and coven, we required a lot of work from the folks involved: weekly meetings, full and new moon meetings, quarter and cross-quarter circles, and individual training sessions with trainees. I was firm in my belief that trainees needed lots of training before they achieved their cords. (This stemmed from the years it took to get a cord in the original circle. In the first circle folks received their white, red, and black cords over the course of years. Some when they felt ready. Some when their turn came up as they waited for senior members to get theirs.) We developed slowly in those days. We didn't quite know where we were going, so we felt out when and where the next step was to be and created a ritual to meet the need. Your dad was very good with rituals, but he wasn't alone in developing this...So, I was active in training new comers. Helping to organize large and small meetings (inner and outer craft stuff). I also brought to NROOGD my training and interest in chanting, mediation, and psychic development. Certainly not everyone was interested in this, but if it worked in circle, folks tended to use it again and again, until it became part of the ritual...I also started a newsletter and named it "the Witches Trine". This was picked up and developed by the group and went on for some years.

M: I have heard a lot of dad's side of the story, but you being one of the most quiet of

the original members, I was wondering what you thought of the evolution of the Craft movement?

A: I think it shows that there is a place for everyone; that the hold of the Judeo-Christian society has weakened in the 20th century. The Craft meeting the religious needs of some people and it's growth in the U.S. is a sign of this. It is the safest "outsider's club" around (or was).

M: What have you felt has changed greatly from the time you were teaching in covens and/or in the community?

A: Until five years ago, I could trace NROOGD members to the original coven members who started NROOGD. I couldn't do it now without some help and a chart. As far as my ideas of what makes for good training or a good witch...I don't know where that is now or if any of it has lasted. I believe things change to meet the needs of the times. Introducing the male god into the circle as equal to the goddess is different for me and I don't feel comfortable with it; just another change...The in-fighting and power plays between individuals and groups is human nature, but it does get in the way of the religion. This started way back as the original coven began to take itself seriously and the interest in the group began to grow.

M: What type of "patterns" have struck you as being peculiar about the movement, new or old?

A: That there was such interest in this (NROOGD) and it has lasted and influenced the start of other groups. That your dad's creative work became part of the craft domain and folks presenting his work as if they had created it or it was a very old ritual. This came about in the third and fourth generation of covens. The rituals and poems began to be rewritten, added to, and changed, both odd and interesting. Gossip and myths started to appear about the original group and its members. This gave me a good view of what other religions must have gone through in their beginnings.

M: Do you feel the Craft tradition NROOGD can fit still with the times?

A: Well, it is fitting with craft times. I don't know about the U.S. in the 1990's, although folks still seek it out.

M: Do you think that as the movement still progresses, the Craft can still adapt to its members and provide a function for our diverse community?

A: I think the Craft will adjust to its members' needs and the membership will be attracted by the craft. I don't believe this will ever be a mainstream religion in the U.S. or in Canada. And depending on the society, the membership will grow and shrink.

M: Lastly, do you think the reason why NROOGD was created was that it provided you and everyone who were first involved a religion that could change and still keep its

integrity?

A: No, I think NROOGD was begun as a creative exercise and filled a need for a bunch of bright, bored, and under worked people, who where looking for a way to express themselves. And it was a good place to be different. They got a thrill out of dancing, smoking, having sex, having a secret, and being an expert about something forbidden that didn't make them ill, land them in jail, or get them killed. In the beginning it was also very much a neighborhood and a huge friendship group.

A personal note on NROOGD from Maeve:

I think that the idea of religion being able to function as a way to express change with the needs of our culture to be a useful way of defining the social function of religion as a whole. The crucial part is the ability to adapt to those changing needs within our culture without losing its own integrity. I think that NROOGD, as well as most of the other traditions in the Craft, has proven to be capable of accomplishing this without losing its vital creativity in meeting its member's needs. Or as dad would say, "There are two things that human beings do well, sex and creating new religions. IF people don't like the religion they are in or feel that they are not getting what they need, they tend to vote with their feet."

In closing, I would like to ask everyone in NROOGD and those elsewhere, what you think about adaptation and change. Do you think that NROOGD or the Craft, in general, can clearly define the use of adaptation and change to fit one's own needs as a social function of religion? If so, how has it changed from when my mother was involved? I know that we all have thought about this on some related level. Many of us wouldn't be involved in NROOGD, let alone in the Craft movement as a whole, if we hadn't.

Bright Blessings to everyone and may we see another 30 years of our tradition grow.

key pattern bar

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About this capture
key pattern bar

Hobby Horses and Associated Rites

Russell Williams

Shakespeare once lamented: "For O, for O, the hobby-horse is forgot", but there are at least two places in England where that is not true. Hobby horse festivals are May festivals wherein a hobby horse Ñ a costume worn by a single person and bearing only the vaguest of resemblances to a horse, dances through the town and performs various rituals. They are spiritual relatives of other nature-based British folk customs such as the Abbots-Bromley horn dance and morris dancing.

For the last several years, the Bay Area NROOGD has usually included an obby oss (as it is spelled and pronounced in Padstow) in our Beltane ritual. Some may have wondered at the appearance of this strange creature that is called an oss even though it looks nothing like a horse. And what of its antics, splashing the passersby with water and catching women under its skirt? In this article I'll focus on two of hobby horse festivals in particular because they are among the best known, and because I have attended both of them.

Where are they

At one time many towns all over England had hobby horses, but few are left today. The best known is of course in Padstow, in Cornwall. Another old oss still dances in Minehead, on the Somerset coast near Cornwall. Some of the hobby horse festivals were discontinued within the last century or so; the Salisbury hobby horse now resides in a museum.

How old are they

In the last two decades, seeing the great tourist trade that Padstow draws every May, some towns have begun creating new hobby horse festivals. A town neighboring Minehead even began a hobby dragon May festival in the 1980s. I won't discuss these modern revivals further.

Written records only go back about 150 years for both Minehead and Padstow, but the local residents claim great antiquity for them and folklorists generally agree that they are remnants of ancient May Day festivals. The earliest known mention of hobby horses is a mid-16th century reference to them in association with morris dancing.

What do they look like

The Padstow oss (of which the NROOGD oss is a faithful replica) is a black disk about 5 feet in diameter with a hole in the middle. The disk is worn on the shoulders of a man, with his head through the central hole. A black circular skirt is attached to the rim and reaches to the ground, hiding the man's body. A tail hangs from one point on the rim of the disk, and a "mouth" with beard on sticks is held out from the opposite side. The mouthpiece is called "snappers" or "mappers". On the man's head is a conical black hat

with a red and white (or blue and white) designs drawn on it.

The Minehead horse (they don't call it an oss in Minehead) looks rather like a small rowboat inverted over a man's shoulders with a hole for the man's head, and a large hump behind the head. The Minehead horse's mask is large and round, with colorful painting and ribbons on his tall hat. Multicolored ribbons are fastened all over the horse's body.

Minehead

Minehead History

Conflicting origin stories are a standard feature of folks customs. Some claim that the Minehead festival is in commemoration of the wreck of a ship, but the most widely accepted origin is that of a spring fertility festival.

From an 1830 description:

A number of young men, mostly fishermen and sailors, having previously made some grotesque figures of light stuff, rudely resembling men, and horses with long tails, sufficiently large to cover and disguise the persons who are to carry them, assemble together and perambulate the town and neighbourhood, performing a variety of antics, to the great amusement of the children and young persons: they never fail to pay a visit to Dunster Castle, where, after having been hospitably regaled with strong beer and victuals, they always receive a present in money; many other persons, inhabitants of the places they visit, give them small sums, and such persons as they meet are also asked to contribute a trifle; if they are refused, the person of the refuser is subjected to the ceremony of booting or pursing; this is done by some of the attendants holding his person while one of the figures inflict ten slight blows on him with the top of a boot; he is then liberated and all parties give three huzzas: the most trifling sum buys off this ceremony, and it is seldom or never performed but on those who purposely throw themselves in their way and join the party, or obstruct them in their vagaries. This custom has prevailed for ages, but what gave rise to it is at present unknown: it probably owes its origin to some ancient custom of perambulating the boundaries of the parish.

At one time a May Queen and King were chosen and crowned, and the May Queen rode the horse. The horse used to have attendants called "Gullivers", who also dressed up and wearing a ribboned hat. The Gullivers would solicit contributions from passersby and even walk into houses to demand donations. This custom was discontinued when an angry householder got into a brawl with the Gullivers and was killed.

Minehead today

The festivities start on "warning night," the night before May 1 (unless that day falls on a Sunday, in which case it's held on the Saturday). The "sailor's horse" starts at a supposedly secret place near the quay. Actually, the year I attended, they wheeled it up on a cart in plain sight and left it sitting in front of the Old Ship Aground inn. A group of musicians -- drummers and accordion gather and begin playing. They then proceed about a half a mile along the waterfront to the Hobby Horse inn, with a small number of

people following along. The song they play has no words and they call it "the Hobby Horse Song", but it's a widely-known old tune called "Soldier's Joy".

The horse dances down the street, occasionally trapping a bystander against a wall and butting him or her with its prow, soliciting contributions; for women it may dip its head and tap them with its feather. Anyone who fails to give a contribution may get lashed by its "tail" (a long rope). The attendants also solicit contributions from the crowd. When the party reaches the Hobby Horse Inn, everybody stops in and drinks.

On May Day, the horse dances through the town, meeting with and battling the "town horse", and the horse still goes to Dunster Castle, though today the castle belongs to the National Trust. In previous years, the horse went to a well outside the village where a play was enacted, but the well has been closed and the horse no longer goes there.

On May 2 and May 3, the horse again dances through the town. The evening of May 3 is "Bootie Night", when victims are caught and "booted" by the horse's prow 10 times while held by attendants, and then must dance with the horse while trying to avoid being lashed by the horse's tail.

Each day the horse party is up early and ends the day in a tavern drinking; the last evening is said to be particularly rowdy.

Padstow

Padstow History

The Padstow oss is of course also a May Day custom, but there are various other origin stories, such as the oss being invented to scare off invaders. Minehead residents claim that the origin of the Padstow oss is that sailors who came to Minehead from Padstow stole it. At least as of eight years ago, there was very little historical data I could find, either in libraries here or in the town libraries at Padstow and Minehead. The annual occurrence of common village festivals was just not something that people saw fit to write much about; folks customs are often only written about when some latter-day folklorist starts wondering where they came from.

Padstow today

"All out of your beds for summer is a-come unto day." Padstow May day festivities. Monday, May 1, 1989. The original old 'oss O.B. will once again gallop forth on all twos from its stables at the Golden Lion at 11:00 carried by Brian De Bato, great grandson of colonel W.DeBato, and teased by Willy McOwen, grandson of old maestro Mac McOwen. Master of ceremonies Cobbler "anyrate" Roberts will lead the 'oss, supported by the most multifarious moduli of musicians ever mustered on the banks of the Camel, comprising accordians, drums, bones, mouth organ, etc., around the town, returning to its stable. At 1:30 PM, the 'oss and its merry followers begin the ascent of Mount Lodeneck, savouring the odd pasty en route before descending to the depths for more perambulations. 6:00 PM: After tea (comprising of pedicure, grooming, and oiling the parts), the 'oss will leave the stable for its final oscillations around the maypole and harbour, and culminating in a sad farewell at dummits. We fare you well and wish you

all good cheer. Old 'oss for ever. Text from the 1989 Padstow "old oss" poster
Just before midnight on May 1, people gather in the town square around the maypole, and proceed to the Golden Lion Inn, and exactly at midnight they begin singing the "night song", waking the keeper of the Golden Lion. They then proceed through the town waking up various other residents by singing under their windows:

Rise up, Mr. Jones, I know you well and fine,
for summer is a-come unto day.

You have a shilling in your purse and I wish it was in mine
In the merry morning of may.

The next morning at 10:00, the Old Original Oss (O.B. & nobody knows why it says O.B. on his cap) comes out of the Golden Lion with the teaser, and they begin dancing through the streets, surrounded by the crowds and the red oss team, singing the "day song", this time with music and drums, which consists of most of the same verses as the night song, plus the slow "Oh where is Saint George" part. During that part of the song, the oss and his party sink to the ground, only to spring up again when the beat picks up.

The teaser has a decorated club, and he and the oss dance together, having previously rehearsed. The oss may mimic or mirror the teaser's movements, or they may dance independently. Some teasers just dance, others make slow, ritualistic movements. From time to time, the oss catches women under its skirt and rub soot on them as a luck and fertility charm. In past years the oss would also stop and "drink" from a bucket, possibly flinging water onto the onlookers.

There's also a second blue or peace oss who makes similar rounds (the blue oss came on the scene within the last century and at one time was the "temperance oss", but they thought better of it after WW1 and made it the "peace oss"). The children also make a smaller oss.

Changes, Differences, and Similarities

Evolution of the Hobby Horse

The two horses have changed to become less similar over the years; this may suggest that they had a common origin.

The Minehead horse no longer has a tall conical cap, he has lost his snappers, and the hump in the back has gotten larger. The hump grew a few years ago because the structure was weakening and needed additional reinforcement.

The Padstow oss's snappers weren't evident the year I was present. With the dropping of the Minehead horse's conical cap, they look less alike than they used to, and given the changes that have occurred since records have been written, it's impossible to guess how much they may have changed in the years before that, but in many ways (appearance, presence of attendants in the form of Teaser or Gullivers, etc.) it seems that they used to be considerably more alike than they are now.

Evolution of the celebrations

From earliest times, the music for both celebrations has had a strong beat, loud with drums, and this remains. In Padstow, you can hear the thump of the drums throughout the town, even when you can't find either of the oss teams.

The Padstow song has evolved, changing significantly in the last century and a half, losing verses and merging the night and day songs. The words aren't printed consistently even today, with some versions saying "summer is a-coming today," but most saying "summer is a-come unto day" (whatever that means). A 1935 reference gives the cry of the oss party as "to we, hoss", used by the women to call the oss to them. The writer says that at that time, some were erroneously changing the cry to "wee oss", explaining "wee" as an ancient word. Today, the change is complete and the cry is given and printed on the oss party's shirts as "wee oss". Because of their fame and the fact that the customs are now written down, it's possible that they will change more slowly than they have in the past.

The Minehead celebration nearly died out after the turn of the century, but the keeper of the Minehead lifeboat almost single-handedly kept the custom going and revived interest in it; the contributions collected by the horse party now go to the lifeboat rescue fund. I spoke to one of the young men in the horse's party, and he said that when he as a child he didn't like the horse, and thought it was just a nuisance that woke him up on May day morning, but he says he "grew out of that".

The celebrations at both Minehead and Padstow have always been rowdy occasions for celebration, dancing, and drinking (as might well befit a Pagan fertility celebration), and over the years, more straight-laced members of the communities have objected on the grounds of this rowdiness, and of course on the grounds that the celebrations are Pagan.

With any supposedly ancient British Pagan folk custom, we should always consider the possibility that, like maypole dancing in most places, it is a romantic-era revival or creation. Most such celebrations were discontinued during Cromwell's rule. Of those begun in the generations after the Restoration, it's often difficult to tell whether they're any closer to being a continuation of an ancient Pagan rite than is NROOGD's Beltane obby oss ritual. (NROOGD Beltane 96 photos) I've been unable to uncover any evidence one way or the other about Padstow or Minehead Ñ they may be ancient, modern (less than 200 years old), or a modern revival of a more ancient and widespread custom.

These celebrations are related to other "luck visiting" (going around wishing people well in exchange for donated money) and caroling (singing at them while you do it) customs. Wrenning at Yule time (carrying a dead wren in a box or house on a pole from house to house, singing requests for its funeral expenses) is a related custom, for instance. The fertility aspect is related to other guising customs, wherein the celebrants dress up as an animal to partake of the qualities associated with that animal. In this case, the horse is associated with fertility, and in both Padstow and Minehead it chases women. In Padstow, it is supposed to be good luck and fertility-inducing to be caught up under the

oss's skirt Ðand get the blacking from its skirt onto you as proof. Similarly, the Minehead horse's tapping of women with its feather is a more subtle fertility blessing. In both cases the discontinued (as of 8 years ago) water motif is also associated with spring and fertility.

Nevertheless, the celebrations today don't have much overt Pagan flavor, and the "May Day" elements are scarce. In Padstow I saw only one explicit reference to spring: a lone "happy May Day" sign, though they do have a town maypole. The celebrations have the character of a typical small-town festival Ñ they're a source of great civic pride (particularly in Padstow, where town records declare that "The bones of every Padstow boy are fired by the 'Obby 'Oss"). Even though no changes in the rituals have been made to accommodate the tourists, when I attended Padstow's May day, I felt some sympathy for Christians who decry the secularization of Christmas. The huge crowds who come to watch the famous custom and join the party make it impossible even to dance

Padstow and Minehead are fascinating preservations of Pagan customs, but if you go, don't expect an overtly Pagan holiday celebration Ñyou'll have to look below the surface to see it. If you want to see how one of the most famous folk festivals in the English-speaking world has evolved, drop in on Padstow some May Day. If shoulder-to-shoulder crowds and a village blowing with trash from overload of its municipal services aren't your taste, check out the much smaller and quieter Minehead festival instead. Or, if you just want to dance and sing with the oss, try for a little luck from its skirts, and celebrate the coming of spring, then come to the Bay Area NROOGD Beltane!

For Further Information

There's a wonderful film on Padstow made by Jeanne Ritchie and friends in the 1950s before Padstow was "discovered". It's available on video -- check folklorist sources and the Revels catalog rather than Blockbuster. The Hobby Horse and Other Animal Masks by Violet Alford covers Padstow, Minehead, and other hobby horse festivals in Britain and on the continent, as well as other related festivals and customs such as morris dancing and the Abbots Bromley horn dance.

key pattern bar

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Exchequer

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Heralds

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Peerage Order Clerks

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April 2006

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01	All Fools Revel	Barony of Silveirgard, Principality of Oertha
07-09	Fool's Crusade VI	Shire of RavenShore
07-08	Beer & Bangers	Shire of Canale
08	Mad Slug War Lord Tourney	College of St. David's
14-16	Mists/Cynagua War	Principality of the Mists
21-23	Sheep's Raid	College of St. Brendans
22	Fool's Revel	Barony of Winter's Gate
22	Equestrian Collegium (Equestrium)	Kingdom of the West
22-23	Coronet Tournament	Barony of the Far West
22	Newcomers Tourney (Cancelled)	Province of Silver Desert
22	Baronial Championship/St. Thorvaldr day Tourney	Barony of Vinhold
23	St. Katherine Warlord Tourney	College of St. Katherine
23	Kingdom Officers Meeting	Kingdom of the West
29	Newcomers' Tourney	Southern Shores
29	Heron's Pool	Barony of Allyshia
29	Beltane	Hrafnafjodr
29	Rivenoak Fool's Tournament	Barony of Rivenoak
29 - 30	The Hans Helvig memorial Tourney	Betony wood

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[Welcome to the Current Middle Ages](#)

SCA Myths

Site of Interest

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Official Web Site of SCA, Inc. {www.sca.org}

Resources & Information for Newcomers {www.sca.org}

SCA Grand Council {www.sca.org}

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Characters Arawn, Gwyn ap Nudd, Hafgan

Annwn ([ˈanʊn]), or Annwfn ([ˈanʊvn]), is the Otherworld in Welsh mythology. Ruled by Arawn[1][2] (or, in Arthurian literature, by Gwyn ap Nudd[3]), it is a world of delights and eternal youth where disease is absent and food is ever-abundant.[4][5]

Name and etymology

Middle Welsh sources suggest that the term was recognised as meaning "very deep" in medieval times.[6] The appearance of a form antumnos on an ancient Gaulish curse tablet, which means an ('other') + tumnos ('world'), however, suggests that the original term may have been *ande-dubnos, a common Gallo-Brittonic word that literally meant "underworld".[7]

Whereabouts of Annwn

In both Welsh and Irish mythologies, the Otherworld was believed to be located either on an island or underneath the earth. In the First Branch of the Mabinogi, it is implied that Annwn is a land within Dyfed, while the context of the Arthurian poem Preiddeu Annwfn suggests an island location. Two other otherworldly feasts that occur in the Second Branch of the Mabinogi are located in Harlech in northwest Wales and on Ynys Gwales in southwest Pembrokeshire.

Locations inside Annwn

Caer Sidi ("Revolving/Spinning Fortress"): A fortress containing the Cauldron of Annwn, the "Chair" of Taliesin, and where Gweir was imprisoned.[8][9]
It was also named:

Caer Wydyr ("Glass Fortress"): A fortress guarded by six thousand men whose watchman was difficult to converse with.[9]

Caer Pedryvan ("Four cornered/peaked fortress"): A fortress located on the "Isle of the strong door"[9]

Caer Vedwyd ("Fortress of Revelry/Drunkenness")[10]

Caer Vandwy ("Fortress of God's Peak")[10]

Caer Rigor ("Kingly Fortress"/"Fortress of Hardness")[10]

Caer Golud ("Fortress of Riches")

Appearances in Welsh literature

Annwn plays a reasonably prominent role in the Four Branches of the Mabinogi, a set of four interlinked mythological tales dating from the early medieval period. In the First Branch of the Mabinogi, entitled Pwyll, Prince of Dyfed, the eponymous prince offends Arawn, ruler of Annwn, by baiting his hunting hounds on a stag that Arawn's dogs had brought down. In recompense he exchanges places with Arawn for a year and defeats Arawn's enemy Hafgan, while Arawn rules in his stead in Dyfed. During this year, Pwyll abstains from sleeping with Arawn's wife, earning himself gratitude and eternal friendship from Arawn. On his return, Pwyll becomes known by the title Penn Annwn, "Head (or Ruler) of Annwn." In the Fourth Branch, Arawn is mentioned but does not appear; it is revealed that he sent a gift of otherworldly pigs to Pwyll's son and successor, Pryderi, which ultimately leads to war between Dyfed and Gwynedd.

Image by Ernest Wallcousins, 1912. "In Caer Pedryvan, four its revolutions; In the first word from the cauldron when spoken, From the breath of nine maidens it was gently warmed".

The similarly mythological epic poem *Cad Goddeu* describes a battle between Gwynedd and the forces of Annwn, led again by Arawn. It is revealed that Amaethon, nephew to Math, king of Gwynedd, stole a bitch, a lapwing and a roebuck from the Otherworld, leading to a war between the two peoples. The denizens of Annwn are depicted as bizarre and hellish creatures; these include a "wide-mawed" beast with a hundred heads and bearing a host beneath the root of its tongue and another under its neck, a hundred-clawed black-groined toad, and a "mottled ridged serpent, with a thousand souls, by their sins, tortured in the holds of its flesh".^[11] Gwydion, the Venedotian hero and magician, successfully defeats Arawn's army, first by enchanting the trees to rise up and fight and then by guessing the name of the enemy hero Bran, thus winning the battle.

Preiddeu Annwfn, an early medieval poem found in the *Book of Taliesin*, describes a voyage led by King Arthur to the numerous otherworldly kingdoms within Annwn, either to rescue the prisoner Gweir or to retrieve the cauldron of the Head of Annwn. The narrator of the poem is possibly intended to be Taliesin himself. One line can be interpreted as implying that he received his gift of poetry or speech from a magic cauldron, as Taliesin does in other texts, and Taliesin's name is connected to a similar story in another work.^[12] The speaker relates how he journeyed with Arthur and three boatloads of men into Annwfn, but only seven returned. Annwfn is apparently referred to by several names, including "Mound Fortress," "Four-Peaked Fortress," and "Glass Fortress", though it is possible the poet intended these to be distinct places. Within the Mound Fort's walls Gweir, one of the "Three Exalted Prisoners of Britain" known from the Welsh Triads,^[13] is imprisoned in chains. The narrator then describes the cauldron of the Chief of Annwn: it is finished with pearl and will not boil a coward's food. Whatever tragedy ultimately killed all but seven of them is not clearly explained. The poem continues with an exhortation of "little men" and monks, who lack various forms of knowledge possessed by the poet.

Over time, the role of king of Annwn was transferred to Gwyn ap Nudd, a hunter and psychopomp, who may have been the Welsh personification of winter.^[14] The Christian *Vita Collen* tells of Saint Collen vanquishing Gwyn and his otherworldly court from Glastonbury Tor with the use of holy water. In *Culhwch and Olwen*, an early Welsh Arthurian tale, it is said that God gave Gwyn ap Nudd control over the demons lest "this world be destroyed." Tradition revolves around Gwyn leading his spectral hunts, the *Cŵn Annwn* ("Hounds of Annwn"), on his hunt for mortal souls. Angelika Rüdiger's Doctoral Thesis, '*Y Tylwyth Teg: an analysis of a literary motif*' (Bangor University, 2021) is a detailed study of supernatural characters connected with Annwn (including Gwyn ap Nudd), covering a period from the earliest sources to the 19th and 20th centuries.^[15]

Annwn in modern culture

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J. R. R. Tolkien used the word *annún* in his Middle-earth mythology as a term in the Elvish language Sindarin (phonologically inspired by Welsh) meaning "west" or "sunset" (cognate with the Quenya *Andúnë*), often referring figuratively to the "True West", i.e. the blessed land of Aman beyond the Sea, the Lonely Island *Tol Eressëa*, or (in the later mannish usage) to the drowned island of Númenor. This is an example of Tolkien's method of world-building by "explaining the true meaning" of various real-world words by assigning them an alternative "Elvish" etymology. The Sindarin word for 'king', *aran* is also similar to *Arawn*, the king of Annwn.

The Anglo-Welsh author, poet, critic and playwright, David Jones Annwn (born 1953) adopted the name Annwn in 1975 in the same spirit that his great-uncle, the Welsh bard Henry Lloyd (ap Hefin) [cy], had adopted the name Ap Hefin ("Son of the Summer Solstice").[citation needed]

Annwn is the name of a German medieval and pagan folk duo from North Rhine-Westphalia.[16] The name was also previously used by an unrelated Celtic Rock trio in Berkeley, California, from 1991 until the death of lead singer Leigh Ann Hussey on 16 May 2006.[17]

Annwn is one of the deep realms of Faerie in *October Daye*, a 2012 urban fantasy series written by Seanan McGuire.[18]

British author Niel Bushnell's novels *Sorrowline* and *Timesmith* feature an island called Annwn in the realm of Otherworld.[19]

Children's author Lloyd Alexander used the name "Annuvin", an Anglicized spelling of the variant *Annwfyn*, in his *Chronicles of Prydain* series. Annuvin is the domain of Arawn, who in these novels plays the role of a villainous dark lord.

On the British rock band The Mechanisms' 2014 album *High Noon Over Camelot*, a space Western retelling of the Arthurian mythos, "Annwn" is the name given to the lower levels of the space station Fort Galfridian. [20]

One of the areas in the platform-adventure video game *La-Mulana 2* is named Annwfn.[21]

Annwn: The Otherworld is a surreal stealth/strategy game drawing on Welsh mythic motifs.[22]

See also
Avalon

Caer Sidi
Tír na nÓg
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Please consider expanding the lead to provide an accessible overview of all important aspects of the article. (October 2024)

Russian postcard based on a photo taken in 1908 by S. I. Borisov, showing a female shaman of probable Khakas ethnicity^[1]^[2]^[3]

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Shamanism is a spiritual practice that involves a practitioner (shaman) interacting with the spirit world through altered states of consciousness, such as trance.[4][5] The goal of this is usually to direct spirits or spiritual energies into the physical world for the purpose of healing, divination, or to aid human beings in some other way.[4][6]

Beliefs and practices categorized as shamanic have attracted the interest of scholars from a variety of disciplines, including anthropologists, archeologists, historians, religious studies scholars, philosophers, and psychologists. Hundreds of books and academic papers on the subject have been produced, with a peer-reviewed academic journal being devoted to the study of shamanism.

Terminology

Etymology

The earliest known depiction of a Siberian shaman, by the Dutch explorer Nicolaes Witsen, 17th century. Witsen called him a "priest of the Devil" and drew clawed feet for the supposed demonic qualities.[7]

The Modern English word shamanism derives from the Russian word шаман, *šamán*, which itself comes from the word *samān* from a Tungusic language[8] – possibly from the southwestern dialect of the Evenki spoken by the Sym Evenki peoples,[9] or from the Manchu language.[10] The etymology of the word is sometimes connected to the Tungus root *sā-*, meaning "to know".[11][12] However, Finnish ethnolinguist Juha Janhunen questions this connection on linguistic grounds: "The possibility cannot be completely rejected, but neither should it be accepted without reservation since the assumed derivational relationship is phonologically irregular (note especially the vowel quantities)."[13]

Mircea Eliade noted that the Sanskrit word श्रमण, *śramaṇa*, designating a wandering monastic or holy figure, has spread to many Central Asian languages along with Buddhism and could be the ultimate origin of the word shaman.[14] The word has been reported in Gandhari as *ṣamana*, in Tocharian A as *ṣāmaṃ*, in Tocharian B as *ṣamāne* and in Chinese as 沙門, *shāmén*. [15]

The term was adopted by Russians interacting with the indigenous peoples in Siberia. It is found in the memoirs of the exiled Russian churchman Avvakum.[16] It was brought to Western Europe twenty years later by the Dutch statesman Nicolaes Witsen, who reported his stay and journeys among the Tungusic- and Samoyedic-speaking Indigenous peoples of Siberia in his book *Noord en Oost Tataryen* (1692).[7] Adam Brand, a merchant from Lübeck, published in 1698 his account of a Russian embassy to China; a translation of his book, published the same year, introduced the word shaman to English speakers.[17]

Anthropologist and archeologist Silvia Tomášková argued that by the mid-1600s, many Europeans applied the Arabic term *shaitan* (meaning "devil") to the non-Christian practices and beliefs of Indigenous peoples beyond the Ural Mountains.[18] She suggests that shaman may have entered the various Tungus dialects as a corruption of

this term, and then been told to Christian missionaries, explorers, soldiers and colonial administrators with whom the people had increasing contact for centuries.

A female shaman is sometimes called a shamanka, which is not an actual Tungus term but simply shaman plus the Russian suffix -ka (for feminine nouns).[19]

Definitions

There is no single agreed-upon definition for the word "shamanism" among anthropologists. Anthropologist Manvir Singh argues that the most justifiable definition includes three basic features: entering non-ordinary states, engaging with unseen realities, and providing services like healing and divination.[4][20]

The English historian Ronald Hutton noted that by the dawn of the 21st century, there were four separate definitions of the term which appeared to be in use:[21]

To refer to "anybody who contacts a spirit world while in an altered state of consciousness".

Those who contact a spirit world while in an altered state of consciousness at the behest of others.

In an attempt to distinguish shamans from other magico-religious specialists who are believed to contact spirits, such as "mediums", "witch doctors", "spiritual healers" or "prophets", this definition suggests that shamans undertake some particular technique not used by the others. However, scholars advocating the third view have failed to agree on what the defining technique should be.

"Shamanism" referring to the Indigenous religions of Siberia and neighboring parts of Asia.

According to the Oxford English Dictionary, a shaman (/ˈʃɑːmən/ SHAH-mən, /ˈʃæmən/ SHAM-ən or /ˈʃeɪmən/ SHAY-mən)[22] is someone who is regarded as having access to, and influence in, the world of benevolent and malevolent spirits, who typically enters into a trance state during a ritual, and practices divination and healing.[6][22] The word "shaman" probably originates from the Tungusic Evenki language of North Asia.

According to Juha Janhunen, "the word is attested in all of the Tungusic idioms" such as Negidal, Lamut, Udehe/Orochi, Nanai, Ilcha, Oroch, Manchu and Ulcha, and "nothing seems to contradict the assumption that the meaning 'shaman' also derives from Proto-Tungusic" and may have roots that extend back in time at least two millennia.[23]

The term was introduced to the west after Russian forces conquered the shamanistic Khanate of Kazan in 1552.

The term "shamanism" was first applied by Western anthropologists as outside observers of the ancient religion of the Turks and Mongols, as well as those of the neighbouring Tungusic- and Samoyedic-speaking peoples. Upon observing more religious traditions around the world, some Western anthropologists began to also use the term in a very broad sense. The term was used to describe unrelated magicoreligious practices found within the ethnic religions of other parts of Asia, Africa, Australasia and even completely unrelated parts of the Americas, as they believed these practices to be similar to one another.[24] While the term has been incorrectly

applied by cultural outsiders to many Indigenous spiritual practices, the words "shaman" and "shamanism" do not accurately describe the variety and complexity that is Indigenous spirituality. Each nation and tribe has its own way of life, and uses terms in their own languages.[25]

Mircea Eliade writes, "A first definition of this complex phenomenon, and perhaps the least hazardous, will be: shamanism = 'technique of religious ecstasy'." [26] Shamanism encompasses the premise that shamans are intermediaries or messengers between the human world and the spirit worlds. Shamans are said to treat ailments and illnesses by mending the soul. Alleviating traumas affecting the soul or spirit are believed to restore the physical body of the individual to balance and wholeness. Shamans also say that they enter supernatural realms or dimensions to obtain solutions to problems afflicting the community, or visit other worlds or dimensions to bring guidance to misguided souls and to ameliorate illnesses of the human soul caused by foreign elements. Shamans operate primarily within the spiritual world, which, they believe, in turn affects the human world. The restoration of balance is said to result in the elimination of the ailment.[26]

Criticism of the term

Further information: Medicine man

A tableau presenting figures from various cultures described as "shamans" in Western academic literature.

The anthropologist Alice Kehoe criticizes the term "shaman" in her book *Shamans and Religion: An Anthropological Exploration in Critical Thinking*. Part of this criticism involves the notion of cultural appropriation.[27] This includes criticism of New Age and modern Western forms of shamanism, which, according to Kehoe, misrepresent or dilute Indigenous practices. Kehoe also believes that the term reinforces racist ideas such as the noble savage.

Kehoe is highly critical of Mircea Eliade's work on shamanism as an invention synthesized from various sources unsupported by more direct research. To Kehoe, citing practices such as drumming, trance, chanting, entheogen and hallucinogen use, spirit communication, and healing as definitive of shamanism ignores the fact that they exist outside of what is defined as shamanism and even play similar roles in nonshamanic cultures, for example chanting in the Abrahamic religions. She argues that these expressions are unique to each culture that uses them and that such practices cannot be generalized easily, accurately, or usefully into a global religion of shamanism. Because of this, Kehoe is also highly critical of the hypothesis that shamanism is an ancient, unchanged, and surviving religion from the Paleolithic period.[27]

The term has been criticized[by whom?] for its perceived colonial roots, and as a tool to perpetuate perceived contemporary linguistic colonialism. By Western scholars, the term "shamanism" is used to refer to a variety of different cultures and practices around the world, which can vary dramatically and may not be accurately represented by a single concept. Billy-Ray Belcourt, an author and award-winning scholar from the Driftpile Cree Nation in Canada, argues that using language with the intention of

simplifying culture that is diverse, such as Shamanism, as it is prevalent in communities around the world and is made up of many complex components, works to conceal the complexities of the social and political violence that Indigenous communities have experienced at the hands of settlers.[28] Belcourt argues that language used to imply "simplicity" in regards to Indigenous culture, is a tool used to belittle Indigenous cultures, as it views Indigenous communities solely as a result of a history embroiled in violence, that leaves Indigenous communities only capable of simplicity and plainness.

Anthropologist Mihály Hoppál [de] also discusses whether the term "shamanism" is appropriate. He notes that for many readers, "-ism" implies a particular dogma, like Buddhism, Catholicism or Judaism. He recommends using the term "shamanhood"[29] or "shamanship"[30] (a term used in old Russian and German ethnographic reports at the beginning of the 20th century) for stressing the diversity and the specific features of the discussed cultures. He believes that this places more stress on the local variations[11] and emphasizes that shamanism is not a religion of sacred dogmas, but linked to the everyday life in a practical way.[31] Following similar thoughts, he also conjectures a contemporary paradigm shift.[29] Piers Vitebsky also mentions that, despite really astonishing similarities, there is no unity in shamanism. The various, fragmented shamanistic practices and beliefs coexist with other beliefs everywhere. There is no record of pure shamanistic societies (although their existence is not impossible).[32] Norwegian social anthropologist Hakan Rydving has likewise argued for the abandonment of the terms "shaman" and "shamanism" as "scientific illusions".[33]

Dulam Bumochir has affirmed the above critiques of "shamanism" as a Western construct created for comparative purposes and, in an extensive article, has documented the role of Mongols themselves, particularly "the partnership of scholars and shamans in the reconstruction of shamanism" in post-1990/post-communist Mongolia.[34] This process has also been documented by Swiss anthropologist Judith Hangartner in her landmark study of Darhad shamans in Mongolia.[35] Historian Karena Kollmar-Polenz argues that the social construction and reification of shamanism as a religious "other" actually began with the 18th-century writings of Tibetan Buddhist monks in Mongolia and later "probably influenced the formation of European discourse on Shamanism".[36]

History

Shamanism is a system of religious practice.[37] Historically, it is often associated with Indigenous and tribal societies, and involves belief that shamans, with a connection to the otherworld, have the power to heal the sick, communicate with spirits, and escort souls of the dead to the afterlife. The origins of Shamanism stem from Mongolia and indigenous peoples of far northern Europe and Siberia.[38]

Despite structural implications of colonialism and imperialism that have limited the ability of Indigenous peoples to practice traditional spiritualities, many communities are undergoing resurgence through self-determination[39] and the reclamation of dynamic traditions.[40] Other groups have been able to avoid some of these structural

impediments by virtue of their isolation, such as the nomadic Tuvan (with an estimated population of 3000 people surviving from this tribe).[41] Tuva is one of the most isolated Asiatic tribes in Russia where the art of shamanism has been preserved until today due to its isolated existence, allowing it to be free from the influences of other major religions.[42]

Beliefs

Part of a series on
Witchcraft

By region

Modern movements

Related topics

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Bonda "disari" (shaman) Sukra Dhangdamajhi shares his shamanic practices in the Bonda language

There are many variations of shamanism throughout the world, but several common beliefs are shared by all forms of shamanism. Common beliefs identified by Eliade (1972) are the following:[26]

Spirits exist and they play important roles both in individual lives and in human society

The shaman can communicate with the spirit world

Spirits can be benevolent or malevolent

The shaman can treat sickness caused by malevolent spirits

The shaman can employ trances inducing techniques to incite visionary ecstasy and go on vision quests

The shaman's spirit can leave the body to enter the supernatural world to search for answers

The shaman evokes animal images as spirit guides, omens, and message-bearers

The shaman can perform other varied forms of divination, scry, throw bones, and sometimes foretell of future events

Shamanism is based on the premise that the visible world is pervaded by invisible forces or spirits which affect the lives of the living.[43] Although the causes of disease lie in the spiritual realm, inspired by malicious spirits, both spiritual and physical methods are used to heal. Commonly, a shaman "enters the body" of the patient to confront the spiritual infirmity and heals by banishing the infectious spirit.

Many shamans have expert knowledge of medicinal plants native to their area, and an herbal treatment is often prescribed. In many places shamans learn directly from the plants, harnessing their effects and healing properties, after obtaining permission from the indwelling or patron spirits. In the Peruvian Amazon Basin, shamans and curanderos use medicine songs called icaros to evoke spirits. Before a spirit can be summoned it must teach the shaman its song.[43] The use of totemic items such as rocks with special powers and an animating spirit is common.

Belief in witchcraft and sorcery, known as brujería in Latin America, exists in many societies. Other societies assert all shamans have the power to both cure and kill. Those with shamanic knowledge usually enjoy great power and prestige in the community, but they may also be regarded suspiciously or fearfully as potentially harmful to others.[44]

Soul and spirit concepts

See also: Soul dualism

Soul

Soul can generally explain more, seemingly unassociated phenomena in shamanism:[45][46][47]

Healing

Healing may be based closely on the soul concepts of the belief system of the people served by the shaman.[48] It may consist of the supposed retrieving the lost soul of the ill person.[49]

Scarcity of hunted game

Scarcity of hunted game can be solved by "releasing" the souls of the animals from their hidden abodes. Besides that, many taboos may prescribe the behavior of people towards game, so that the souls of the animals do not feel angry or hurt, or the pleased soul of the already killed prey can tell the other, still living animals, that they can allow themselves to be caught and killed.[50][51]

Spirits

Spirits are invisible entities that only shamans can see. They are seen as persons that can assume a human or animal body.[52] Some animals in their physical forms are also seen as spirits such as the case of the eagle, snake, jaguar, and rat.[52] Beliefs related to spirits can explain many different phenomena.[53] For example, the importance of storytelling, or acting as a singer, can be understood better if the whole belief system is examined. A person who can memorize long texts or songs, and play an instrument, may be regarded as the beneficiary of contact with the spirits (e.g. Khanty people).[54]

Practice

See also: Religious ecstasy

Generally, shamans traverse the axis mundi and enter the "spirit world" by effecting a transition of consciousness, entering into an ecstatic trance, either autohypnotically or through the use of entheogens or ritual performances.[55] The methods employed are diverse, and are often used together.

Music and songs

See also: Shamanic music and Imitation of sounds in shamanism

Just like shamanism itself,[11] music and songs related to it in various cultures are diverse. In several instances, songs related to shamanism are intended to imitate natural sounds, via onomatopoeia.[56]

Sound mimesis in various cultures may serve other functions not necessarily related to shamanism: practical goals such as luring game in the hunt:[57] or entertainment (Inuit throat singing).[57][58]

Initiation and learning

Shamans often say that they have been called through dreams or signs. However, some say their powers are inherited. In traditional societies shamanic training varies in length, but generally takes years.

Turner and colleagues mention a phenomenon called "shamanistic initiatory crisis", [59] a rite of passage for shamans-to-be, commonly involving physical illness or psychological crisis. The significant role of initiatory illnesses in the calling of a shaman can be found in the case history of Chuonnasuan, who was one of the last shamans among the Tungus peoples in Northeast China. [60]

The wounded healer is an archetype for a shamanic trial and journey. This process is important to young shamans. They undergo a type of sickness that pushes them to the brink of death. This is said to happen for two reasons: [61]

The shaman crosses over to the underworld. This happens so the shaman can venture to its depths to bring back vital information for the sick and the tribe.

The shaman must become sick to understand sickness. When the shaman overcomes their own sickness, they believe that they will hold the cure to heal all that suffer.

Items used in spiritual practice

Goldes shaman priest in his regalia

Shamans may employ varying materials in spiritual practice in different cultures.

The drum is used by shamans of several peoples in Siberia. [62] The beating of the drum allows the shaman to achieve an altered state of consciousness or to travel on a journey between the physical and spiritual worlds. Much fascination surrounds the role that the acoustics of the drum play to the shaman. Shaman drums are generally constructed of an animal-skin stretched over a bent wooden hoop, with a handle across the hoop.

Roles

South Moluccan shaman in an exorcism ritual involving children, Buru, Indonesia (1920)

A shaman of the Itneg people in the Philippines renewing an offering to the spirit (anito) of a warrior's shield (kalasag) (1922) [63]

Buryat shaman on Olkhon Island, Russia

Shamans have been conceptualized as those who are able to gain knowledge and power to heal in the spiritual world or dimension. Most shamans have dreams or visions that convey certain messages. Shamans may say that they have or have acquired many spirit guides, who they believe guide and direct them in their travels in the spirit world. These spirit guides are always thought to be present within the shaman, although others are said to encounter them only when the shaman is in a trance. The spirit guide

energizes the shamans, enabling them to enter the spiritual dimension. Shamans say that they heal within the communities and the spiritual dimension by returning lost parts of the human soul from wherever they have gone. Shamans also say that they cleanse excess negative energies, which are said to confuse or pollute the soul. Shamans act as mediators in their cultures.[64][65] Shamans say that they communicate with the spirits on behalf of the community, including the spirits of the deceased. Shamans believe they can communicate with both living and dead to alleviate unrest, unsettled issues, and to deliver gifts to the spirits.

Shamans perform a variety of functions depending upon their respective cultures;[66] healing,[48][67] leading a sacrifice,[68] preserving traditions by storytelling and songs,[69] fortune-telling,[70] and acting as a psychopomp ("guide of souls").[71] A single shaman may fulfill several of these functions.[66]

There are distinct types of shamans who perform more specialized functions. For example, among the Nanai people, a distinct kind of shaman acts as a psychopomp.[72] Other specialized shamans may be distinguished according to the type of spirits, or realms of the spirit world, with which the shaman most commonly interacts. These roles vary among the Nenets, Enets, and Selkup shamans.[73][74]

The assistant of an Oroqen shaman (called jardalanin, or "second spirit") knows many things about the associated beliefs. He or she accompanies the rituals and interprets the behaviors of the shaman.[75] Despite these functions, the jardalanin is not a shaman. For this interpretative assistant, it would be unwelcome to fall into a trance.[76]

Ecological aspect

As the primary teacher of tribal symbolism, the shaman may have a leading role in this ecological management, actively restricting hunting and fishing. Among the Tucano people, a sophisticated system exists for environmental resources management and for avoiding resource depletion through overhunting. This system is conceptualized mythologically and symbolically by the belief that breaking hunting restrictions may cause illness.[citation needed] The shaman is able to "release" game animals, or their souls, from their hidden abodes.[77][78] The Piaroa people have ecological concerns related to shamanism.[79] Among the Inuit the angakkuq (shamans) fetch the souls of game from remote places,[80][81] or soul travel to ask for game from mythological beings like the Sea Woman.[82]

Economics

The way shamans get sustenance and take part in everyday life varies across cultures. In many Inuit groups, they provide services for the community and get a "due payment",[who?] and believe the payment is given to the helping spirits.[83] An account states that the gifts and payments that a shaman receives are given by his partner spirit. Since it obliges the shaman to use his gift and to work regularly in this capacity, the spirit rewards him with the goods that it receives.[84] These goods, however, are only "welcome addenda". They are not enough to enable a full-time shaman. Shamans live like any other member of the group, as a hunter or housewife.

Since the early 2000s, the growth of ayahuasca tourism in South America has created an economic niche for practitioners, particularly in Iquitos, Peru, where retreat centers cater to foreign visitors. Media attention in international outlets further contributed to this trend, and many shamans and facilitators now sustain themselves by leading ceremonies for paying participants.[85][86][87]

Furthermore, due to the predominant number of female shamans over males, shamanism was and continues to be an integral part of women's economic liberation.[citation needed] Shamanism often serves as an economic resource due to the requirement of payment for service. This economic revenue was vital for female shamans, especially those living during the Chosun Dynasty in Korea (A.D. 1392–1910). In a culture that disapproved of female economic autonomy, the practice of shamanism allowed women to advance themselves financially and independently, in a way that had not been possible for them before.[88]

Academic study

Sámi noaidi with his drum

Cognitive and evolutionary approaches

There are two major frameworks among cognitive and evolutionary scientists for explaining shamanism. The first, proposed by anthropologist Michael Winkelman, is known as the "neurotheological theory".[89][90] According to Winkelman, shamanism develops reliably in human societies because it provides valuable benefits to the practitioner, their group, and individual clients. In particular, the trance states induced by dancing, hallucinogens, and other triggers are hypothesized to have an "integrative" effect on cognition, allowing communication among mental systems that specialize in theory of mind, social intelligence, and natural history.[91] With this cognitive integration, the shaman can better predict the movement of animals, resolve group conflicts, plan migrations, and provide other useful services.

Part of a series on

Magic

Background

Forms

Apotropaic magicBlack magicCeremonial magicChaos

magicDivinationEvocationGoetiaGray magicInvocationNatural magicNecromancySex magicShamanismSigilsSympathetic magicThaumaturgyTheurgyWhite magicWitchcraft Religion

Related topics

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The neurotheological theory contrasts with the "by-product" or "subjective" model of shamanism developed by anthropologist Manvir Singh.[4][6][92][93] According to Singh, shamanism is a cultural technology that adapts to (or hacks) our psychological biases to convince us that a specialist can influence important but uncontrollable outcomes.[94]

Citing work on the psychology of magic and superstition, Singh argues that humans search for ways of influencing uncertain events, such as healing illness, controlling rain, or attracting animals. As specialists compete to help their clients control these outcomes, they drive the evolution of psychologically compelling magic, producing traditions adapted to people's cognitive biases. Shamanism, Singh argues, is the culmination of this cultural evolutionary process—a psychologically appealing method for controlling uncertainty. For example, some shamanic practices exploit our intuitions about humanness: Practitioners use trance and dramatic initiations to seemingly become entities distinct from normal humans and thus more apparently capable of interacting with the invisible forces believed to oversee important outcomes. Influential cognitive and anthropological scientists, such as Pascal Boyer and Nicholas Humphrey, have endorsed Singh's approach,[95][96] although other researchers have criticized Singh's dismissal of individual- and group-level benefits.[97]

Ecological approaches and systems theory

Gerardo Reichel-Dolmatoff relates these concepts to developments in the ways that modern science (systems theory, ecology, new approaches in anthropology and archeology) treats causality in a less linear fashion.[77] He also suggests a cooperation of modern science and Indigenous lore.[77]

Historical origins

Some scholars suggest that shamanic practices may originate as early as the Paleolithic, predating all organized religions,[98][99][100] and at least as early as the Neolithic period.[100] The earliest burial interpreted by some researchers as that of a shaman (and by extension the earliest supposed evidence of shamans and shamanic practices) dates back to the early Upper Paleolithic era (c. 30,000 BP) in what is now the Czech Republic.[101]

One influential but debated theory proposed by Sanskrit scholar and comparative mythologist Michael Witzel suggests that all of the world's mythologies, and also the concepts and practices of shamans, can be traced to the migrations of two prehistoric populations: the "Gondwana" type (of circa 65,000 years ago) and the "Laurasian" type (of circa 40,000 years ago).[102]

In November 2008, researchers from the Hebrew University of Jerusalem announced the discovery of a 12,000-year-old site in Israel that is perceived as one of the earliest-known shaman burials. The elderly woman had been arranged on her side, with her legs apart and folded inward at the knee. Ten large stones were placed on the head, pelvis, and arms. Among her unusual grave goods were 50 complete tortoise shells, a human foot, and certain body parts from animals such as a cow tail and eagle wings. Other animal remains came from a boar, leopard, and two martens. "It seems that the woman ... was perceived as being in a close relationship with these animal spirits", the researchers wrote. The grave was one of at least 28 graves at the site, located in a cave in lower Galilee and belonging to the Natufian culture, but is said to be unlike any other among the Epipaleolithic Natufians or in the Paleolithic period.[103]

Semiotic and hermeneutic approaches

A debated etymology of the word "shaman" is "one who knows",^{[12][104]} implying, among other things, that the shaman is an expert in keeping together the multiple codes of the society, and that to be effective, shamans must maintain a comprehensive view in their mind which gives them certainty of knowledge.^[11] According to this view, the shaman uses (and the audience understands) multiple codes, expressing meanings in many ways: verbally, musically, artistically, and in dance. Meanings may be manifested in objects such as amulets.^[104] If the shaman knows the culture of their community well,^{[65][105][106]} and acts accordingly, their audience will know the used symbols and meanings and therefore trust the shamanic worker.^[106]

There are also semiotic, theoretical approaches to shamanism,^{[107][108]} and examples of "mutually opposing symbols" in academic studies of Siberian lore, distinguishing a "white" shaman who contacts sky spirits for good aims by day, from a "black" shaman who contacts evil spirits for bad aims by night.^[109] (Series of such opposing symbols referred to a world-view behind them. Analogously to the way grammar arranges words to express meanings and convey a world, also this formed a cognitive map).^{[11][110]} Shaman's lore is rooted in the folklore of the community, which provides a "mythological mental map".^{[111][112]} Juha Pentikäinen uses the concept "grammar of mind".^{[112][113]}

Armin Geertz coined and introduced the hermeneutics,^[114] or "ethnohermeneutics",^[110] interpretation. Hoppál extended the term to include not only the interpretation of oral and written texts, but that of "visual texts as well (including motions, gestures and more complex rituals, and ceremonies performed, for instance, by shamans)".^[115] Revealing the animistic views in shamanism, but also their relevance to the contemporary world, where ecological problems have validated paradigms of balance and protection.^[112]

Medical anthropology approaches

In many societies where shamanism is practiced, the understanding and treatment of illness are closely tied to social and cultural processes. Disease is often seen not just as a biological condition but as a disruption in the balance of spiritual and social relationships. The concept of the body in these contexts is multifaceted, encompassing physical, social, and cultural dimensions.^[116] Anthropologists Nancy Scheper-Hughes and Margaret Lock expand on this by introducing the idea of "the three bodies": the "individual body", relating to personal health experiences; the "social body", connecting health to social and cultural values; and the "body politic", reflecting the influence of power structures on health outcomes.^[117]

According to anthropologist Donald Joralemon, the practice of medicine is inherently a social process, both in shamanistic societies and contemporary biomedicine.^[116] Joralemon argues that healing rituals, diagnoses, and treatments are deeply embedded in the cultural norms and social expectations of a community. This is particularly evident in shamanism, where the shaman addresses not only physical symptoms but also the spiritual and communal aspects of illness. The shaman's role is to restore harmony

within the individual and the community, reinforcing the social bonds believed to influence health. Joralemon emphasizes that in both traditional and modern medical practices, disease is not merely a biological fact but a social phenomenon, shaped by the cultural and societal contexts in which it occurs .[116]

Where a Shaman is present within a community - the group determines whether an individual is true Shaman or not. The group also determines whether an individual is sick and doomed by sorcery, this is where a Shaman is given the role to dispel an illness. The Shaman does not become a great Shaman because they cure a person, it is because they are known by the group as great Shamans. Community members known as dreamers also listen in on private conversations to convey an individual's known sickness.[118]

According to Vine DeLoria, the American Indian shaman who couldn't heal, weren't the great ones: a healer is a medicine person, & that is a cut above a mere shaman.

Decline and revitalization and tradition-preserving movements

A shaman doctor of Kyzyl, 2005. Attempts are being made to preserve and revitalize Tuvan shamanism:[119] former authentic shamans have begun to practice again, and young apprentices are being educated in an organized way.[120]

Traditional, Indigenous shamanism is believed to be declining around the world. Whalers who frequently interacted with Inuit groups are one source of this decline in that region.[121] In many areas, former shamans ceased to fulfill the functions in the community they used to, as they felt mocked by their own community,[122] or regarded their own past as deprecated and were unwilling to talk about it to ethnographers.[123] Vine DeLoria noted that in the Americas, the Whites wouldn't call shaman either shaman or medicine-men/people (back then, the term was sexist), they would call them, instead, the derogatory "jugglers", asserting that they were just fakers, even when they couldn't fathom how any of their work that they had just seen, could possibly have been faked.

Besides personal communications of former shamans, folklore texts may narrate directly about a deterioration process. For example, a Buryat epic text details the wonderful deeds of the ancient "first shaman" Kara-Gürgän:[124] he could even compete with God, create life, steal back the soul of the sick from God without his consent. A subsequent text laments that shamans of older times were stronger, possessing capabilities like omnividence,[125] fortune-telling even for decades in the future, moving as fast as a bullet.[126]

In most affected areas, shamanic practices ceased to exist, with authentic shamans dying and their personal experiences dying with them. The loss of memories is not always lessened by the fact the shaman is not always the only person in a community who knows the beliefs and motives related to the local shaman-hood.[127] Although the shaman is often believed and trusted precisely because they "accommodate" to the beliefs of the community,[106] several parts of the knowledge related to the local

shamanhood consist of personal experiences of the shaman, or root in their family life,[128] thus, those are lost with their death. Besides that, in many cultures, the entire traditional belief system has become endangered (often together with a partial or total language shift), with the other people of the community remembering the associated beliefs and practices (or the language at all) grew old or died, many folklore memories, songs, and texts were forgotten—which may threaten even such peoples who could preserve their isolation until the middle of the 20th century, like the Nganasan.[129]

Some areas could enjoy a prolonged resistance due to their remoteness.

Variants of shamanism among Inuit were once a widespread (and very diverse) phenomenon, but today is rarely practiced, as well as already having been in decline among many groups, even while the first major ethnological research was being done,[130] e.g. among Inuit, at the end of the 19th century, Sagloq, the last angakkuq who was believed to be able to travel to the sky and under the sea died—and many other former shamanic capacities were lost during that time as well, like ventriloquism and sleight of hand.[131]

The isolated location of Nganasan people allowed shamanism to be a living phenomenon among them even at the beginning of the 20th century,[132] the last notable Nganasan shaman's ceremonies were recorded on film in the 1970s.[133] After exemplifying the general decline even in the most remote areas, there are revitalizations or tradition-preserving efforts as a response. Besides collecting the memories,[134] there are also tradition-preserving[135] and even revitalization efforts,[136] led by authentic former shamans (for example among the Sakha people[137] and Tuvans).[120]

Native Americans in the United States do not call their traditional spiritual ways "shamanism". However, according to Richard L. Allen, research and policy analyst for the Cherokee Nation, they are regularly overwhelmed with inquiries by and about fraudulent shamans, (aka "plastic medicine people").[138] He adds, "One may assume that anyone claiming to be a Cherokee 'shaman, spiritual healer, or pipe-carrier', is equivalent to a modern day medicine show and snake-oil vendor." [139]

Regional variations

Main article: Regional forms of shamanism

See also

Bomoh

Chinese ritual mastery traditions

Chöd

Divine madness

Dukun

Ecstatic dance

Fugara

Itako

Jagar

Mu

Paganism
Pawang
Prehistoric medicine
Reincarnation § Ho-Chunk
Seiðr
Soulcatcher
Spirit spouse
Tongji
White magic
Wu
Yachay
Zduhać
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External links

Look up shamanism in Wiktionary, the free dictionary.

Wikiquote has quotations related to Shamanism.

Wikimedia Commons has media related to Shamanism.

New Age Frauds and Plastic Shamans, an organization devoted to alerting seekers about fraudulent teachers, and helping them avoid being exploited or participating in exploitation

Shamanic Healing Rituals by Tatyana Sem, Russian Museum of Ethnography
Studies in Siberian Shamanism and Religions of the Finno-Ugrian Peoples by Aado Lintrop, Folk Belief and Media Group of the Estonian Literary Museum

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This article is about the pagan author and activist. For other uses, see Starhawk (disambiguation).

Starhawk

Starhawk at a Sicilian workshop in 2007

Born Miriam Simos

June 17, 1951 (age 74)

Saint Paul, Minnesota, U.S.

Education UCLA (B.A.)

Antioch University West (M.A.)

Notable work

The Spiral DanceDreaming the Dark

Spouse David Miller

Awards Samuel Goldwyn Writing Award

Website starhawk.org

Part of the series on the film trilogy

Women and Spirituality

Films

Goddess Remembered (1989)The Burning Times (1990)Full Circle (1993)

People

Margot AdlerJean Shinoda BolenMatthew FoxDonna ReadCharlene

SpretnakStarhawkLuisah Teish

Feminism portal

vte

Starhawk (born Miriam Simos on June 17, 1951) is an American feminist and writer.[1] She is known as a theorist of feminist neopaganism and ecofeminism.[2] In 2013, she was listed in Watkins' Mind Body Spirit magazine as one of the 100 Most Spiritually Influential Living People.[3]

Early life

Starhawk was born in 1951 in Saint Paul, Minnesota. Her father, Jack Simos, died when she was five. Her mother, Bertha Claire Goldfarb Simos, was a professor of social work at UCLA. Both of her parents were the children of Jewish immigrants from Ukraine.

During high school, she and feminist Christina Hoff Sommers were best friends.[4] Starhawk received a BA in Fine Arts from UCLA. In 1973, whilst a graduate student in film there, she won the Samuel Goldwyn Writing Award for her novel, *A Weight of Gold*, a story about Venice, California, where she then lived. She received an MA in Psychology, with a concentration in feminist therapy, from Antioch University West in 1982.

The Spiral Dance

Main article: *The Spiral Dance*

Following her years at UCLA, after a failed attempt to become a fiction writer in New York City, Starhawk returned to California. She became active in the Neopagan community in the San Francisco Bay Area, and trained with Victor Anderson, founder of the Feri Tradition of witchcraft, and with Zsuzsanna Budapest, a feminist separatist involved in Dianic Wicca.

She wrote a book, *The Spiral Dance*, on Goddess religion, which she finished in 1977 but was unable to publish at first. Feminist religious scholar Carol P. Christ included an article on witchcraft and the Goddess movement in the anthology *Womanspirit Rising* (1979). Christ put Starhawk in touch with an editor at Harper & Row, who eventually published the book.

First published in 1979, *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess* became a best-selling book about neopagan belief and practice. A 10th-anniversary edition was published in 1989, followed by a 20th-anniversary edition in 1999. The original text of *The Spiral Dance* was left largely intact for these editions, expanded primarily by introductions and commentaries reflecting on the book's origins, the rituals described, and the evolution of the author's beliefs and practices. Since its publication, *The Spiral Dance* has become a classic resource on Wicca and modern witchcraft, spiritual feminism, the Goddess movement, and ecofeminism. The work is distinguished by its visionary mysticism, "broad philosophy of harmony with nature," and ecstatic consciousness.

Beliefs

Starhawk believes that the Earth is a living entity, and that faith-based activism can reconnect oneself to basic human needs. She posits core religious values of community and self-sacrifice as important to eco-pagan movements, as well as the broader environmental justice movement.

She advocates combining social justice issues with a nature-based spirituality that begins with spending time in the natural world, saying that doing so "...can open up your

understanding on deeper and more subtle levels where the natural world will speak to you." [5]

Starhawk's activism is deeply rooted in an anti-war philosophy, as she believes that war teaches one to see people culturally different than themselves as inhuman and dangerous. [6] She has written extensively on activism, including advice for activist organizers, examinations of white privilege within radical communities, and calls for an intersectionality of fighting oppression that includes spirituality, eco-consciousness, and sexual and gender liberation. [7] [self-published source]

Feminism

Starhawk's feminism and spirituality are closely interconnected. [8] Her ecofeminism links life-giving Mother Nature with the life-giving of women through birth, as well as the link between ecological destruction and patriarchal oppression under male-dominated Western political economies.

She calls for a reconceptualization of the way we think about power that is different from what she posits as our typical understanding of 'power over' others, and believes that patriarchal systems of oppression are dying out and will be replaced by more egalitarian structures that have existed previously with many women in positions of power, including as priestesses, poets, healers, singers, and seers. Such matrilineal lineages, she argues, have been erased from history because of their "political implications."

Starhawk argues that our patriarchal culture of domination has confused the erotic with domination and violence. [9] [self-published source] Sexuality, she says, "...is sacred because through it we make a connection with another self — but it is misused and perverted when it becomes an arena of power-over, a means of treating another — or oneself — as an object." [10] [self-published source] Such analyses of gendered power relations are explored in her books *Webs of Power: Notes from the Global Uprising* (2003) and *Truth or Dare: Encounters with Power, Authority and Mystery* (1988). In the latter, she links the rise of kinship to patriarchal domination, and traces a psychology of liberation in analyzing an oppressor she argues is embedded deeply in all of us, the 'Self-hater.' [11] [self-published source] She is interested in how such oppressions can be reformed into new sources of power, particularly amongst women, that arise innately and reject dominion over others.

Her feminist writings have been used to analyze the differences between mainstream rhetoric and feminist rhetoric, particularly in relation to her motive of writing rhetoric as revealing immanent truths rather than being utilized for persuasion. [12] She views this latter purpose of mainstream rhetoric as adhering to patriarchal logic, and her vision of 'empowered action' — which involves rejecting the tenets of the oppressive system and then openly challenging them — attempts to transform persuasive mainstream rhetoric to immanent feminist rhetoric.

Projects

In 1979, partly to commemorate the publication of *The Spiral Dance*, Starhawk and her

friends staged a public celebration of the neopagan holiday of Samhain (Halloween) incorporating an actual spiral dance. This group became the Reclaiming Collective, and their annual Spiral Dance ritual now draws hundreds of participants.

Starhawk continues to work with Reclaiming, a tradition of Witchcraft that she co-founded. This now-international organization offers classes, workshops, camps, and public rituals in earth-based spirituality, with the goal to "unify spirit and politics".

She also works internationally as a trainer in nonviolence and direct action, and as an activist within the peace movement, women's movement, environmental movement, permaculture, and anti-globalization movement. She travels and teaches widely in North America, Europe and the Middle East, giving lectures and workshops.

She was influential in the decision by the Unitarian Universalist Association to include earth-centered traditions among their sources of faith. She led numerous workshops for, and was an active member of The Covenant of Unitarian Universalist Pagans (CUUPS), an interest group of Unitarians honoring goddess-based, earth-centered, tribal, and pagan spiritual paths.[13]

Starhawk has taught in several San Francisco Bay Area colleges and universities, including John F. Kennedy University, Antioch University West, the Institute of Culture and Creation Spirituality at Holy Names University, and Wisdom University. She is presently adjunct faculty at the California Institute of Integral Studies, and is currently affiliated with United for Peace and Justice, the RANT trainers' collective, Earth Activist Training, and other groups.

Starhawk has written a number of books, and has also contributed works in other media. Her works have appeared in translation in Spanish, French, German, Danish, Dutch, Italian, Portuguese, Polish, Czech, Greek, Japanese, and Burmese.

Written works

Non-fiction

The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess (1979, 1989, 1999)

Dreaming the Dark: Magic, Sex, and Politics (1982, 1988, 1997)

Truth or Dare: Encounters with Power, Authority, and Mystery (1988)

Webs of Power: Notes from the Global Uprising (2003)

The Earth Path: Grounding Your Spirit in the Rhythms of Nature (2004)

The Empowerment Manual: A Guide for Collaborative Groups (2011)

As coauthor

With M. Macha Nightmare and the Reclaiming Collective: The Pagan Book of Living and Dying: Practical Rituals, Prayers, Blessings, and Meditations on Crossing Over (1997)

With Anne Hill and Diane Baker: Circle Round: Raising Children in the Goddess Tradition (1998)

With Hilary Valentine: The Twelve Wild Swans: A Journey Into Magic, Healing, and Action (2000)

Fiction

The Fifth Sacred Thing (1993)

Walking to Mercury (1997) (prequel to The Fifth Sacred Thing)

The Last Wild Witch (2009) (children's book)

City of Refuge (2015) (sequel to The Fifth Sacred Thing)

Filmography

Starhawk has contributed to films:

Signs Out of Time: The Story of Archaeologist Marija Gimbutas

Goddess Remembered

The Burning Times

Full Circle

Permaculture: The Growing Edge (2010)

United Natures (2013) directed by Peter Charles Downey

Discography

She participated in the Reclaiming CDs Chants: Ritual Music, and recorded the guided meditation Way to the Well.

Other media

On YouTube, Starhawk speaks on spirituality and activism at the Unitarian Universalist Association (UUA). She also wrote the call-to-action for the women's peace organization Code Pink.

Personal life

Starhawk married Edwin Rahsman in 1977. They subsequently divorced. She is currently married to David Miller, and they live in San Francisco. Starhawk also resides partly in Sonoma, California.[14]

Starhawk is bisexual, and has also commented that her sexuality is fluid and "has something to do with a deep reluctance to be pinned down." [15] Her writing and activism promote equality for people of all sexual orientations and gender identities.

See also

Modern paganism and New Age

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The Spiral Dance: A Rebirth of the Ancient Religion of the Goddess (1979) by Starhawk

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Truth or Dare: Encounters with Power, Authority and Mystery (1988) by Starhawk

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Sacred Trees, Oghams and Celtic Symbolism

by,

MorganLaFey

When walking through a warm and lush forest setting one's thoughts can easily take flights of fancy. It is not difficult to shed the layers of modern life and find one's more subtle or primitive beginnings. Somewhere from deep within the spirit and majesty of each single tree steps forth and at once one can find themselves transported to a world of shadow and shade.

The Celts were a people who had a deep spiritual nature. It is still present with those of us who count the Celts as our ancestors either through blood or belief. They were a people who found the presence of Gods and Goddesses in every blade of grass and every drop of water. All was sacred to the Celts.

The Celts held a love for sacred groves and it was noted by Tacitus, the Roman historian, that the "grove is the center of their whole religion. It is regarded as the cradle of the race and the dwelling place of the supreme god to whom all things are subject

and obedient. In fact, some of the Celtic tribes took on trees as clan totems and adopted their names. We see tribes calling themselves, the Men of Oak; the Son of Yew and the Men of Rowan. Trees were said to have a spirit or Dryad living inside it and these dryads possessed temperaments that were characterized by the tree in which they lived. For example the Dryad living inside the Alder tree is said to be aggressive and resilient, and indeed the wood of the Alder is noted as being very strong and able to stand up to weathering and water.

In his now famous work *The White Goddess*, published in 1961, Robert Graves, launched a theory that has been argued ever since. He suggested that the Celts divided their year into tree months. It was his ascertain that the English Poetic tradition should not begin with the *Canterbury Tales* but with the *Song of Amergin*, an ancient Celtic calendar alphabet and Druidic incantation.

Did the Celts have a lunar year cycle as suggested? Now there is little doubt that in fact they did. The Druidic solar year has been referenced in most ancient Celtic myths pertaining to their solar deities. Scholars agree that the Druidic solar year consisted of thirteen months with one intercalary day. It was Graves who correlated the lunar months with trees, and the trees with the thirteen consonants and five vowels of the Celtic alphabet. According to Graves, the thirteen consonants form a calendar of seasonal "tree magic." The five vowels represent the complementary seasonal stations of the year.

Ogygia, the tree alphabet, known as the Beth-Luis Nion tree alphabet, was used both for recording information and divination. Named after the Celtic Deity of Literature, Ogma, it is was traditionally believed by the Celts that it was he who created the letters which were made to represent the different trees and their special characteristics. Later scholars explained that Oghams or Ogams, were fashioned and came into regular use during the first and third centuries and some number as many as twenty or twenty five symbols or letters. Curtis Clark, a modern scholar, has speculated that based upon the plants or trees the alphabet connotes the Ogygia alphabet probably is best associated with the Rhine River, one of the ancestral homes of the early Celts.

All of the trees representing the months and letters of the Celtic Calendar and alphabet represent a fragment of the Celtic cosmology, their archetypal symbols and their immediate world view. Each tree also has a corresponding "god" or "deity" as well a symbol and heavenly body associated with it.

TREE SYMBOL	GOD	MEANING
BIRCH (Beth)		
from December 24 - January 20 White Stag		

the Sun Arthur, Taliesin, the sun god Hu, the invisible creator Celi The Birch Tree represents inception. The rebirth of the Sun from winter's solstice. The first tree that takes away the decay of the mysterious elder. Both the Birch and the Elder stand on either sides of the one Nameless day. They both represent a link between life and death, with the Birch being the beginning of all things. It is associated with the training of Druids. The birth of new life. Energetic and spontaneous.

ROWAN (Luis)

from January 21 -

February 17 The Green Dragon

Duck

Insight and Blessing

the Planet Uranus

(flame)

The Fire Festival of Brigantia Brigid and Brigantia The Rowan tree was believed to be magical tree which grew red berries that were the food of the gods. These berries were so sacred that it was believed that the Gods guarded them jealously and kept them from man. The Druids believed that the Creator, Celi who was an invisible god, manifested in nature including the restless elements such as lightning, which was also associated with Dragons. Dragons are associated with new life and thus this period of time is also associated with the coming of new life out of the dark winter.

ASH (Nion)

from February 18 -

March 17 The Trident or Sea Horse

Snake

Connections

the Planet Neptune (Lir) Lir and Manannan Related to their Irish Gaelic word for Heaven, Nionon, the Ash has special sacred meaning. Three of the five trees planted to establish the five provinces were Ash trees. In Celtic mythology the ash is known as the tree of enchantment and it is said the Welsh magician Gwydion fashioned his wands from ash wood. The Celts believed that they came from the Great Deep or the Undersea land of Tethys. It is this reason that the Ash is associated with the sea.

ALDER (Fearn)

from March 18 -

April 14 The Pentacle or

The Hawk

Red Fox, Ram, Stallion

A strong foundation

the Planet Mars (Maurth)

The Vernal Equinox Bran, Arthur, Airem and Teutates The Alder is associated with courage and it represents the evolving spirit. Bran was a mighty warrior of ancient Britain. Not always the victor, but never defeated. In one battle Bran fights the Ash King on behalf of the Alder King. Though he loses the battle, he is still recognized as a great warrior. The period of the Vernal Equinox is an extremely important period in the Celtic year. as it represents free will and liberty in a moral context. It is still considered a crime to cut down a sacred Alder tree and he who does is considered the cause of any trouble in the village.

WILLOW (Saille)

from April 15 -

May 12 The Sea Serpent

Cat or Hare

Intuition

The Moon

(Llun)

The Fire Festival of Beltane Ceridwen, Morrigan, Morgan le Fay, and

Dana The Willow tree since ancient times has always been associated with death. In

Northern Europe, the word witch and wicked is derived from the name of the Willow. It

is considered to be a tree of enchantment. In Celtic mythology it is associated with the

creation myth of two scarlet sea serpent eggs which contained the Sun and the Earth.

These eggs were hidden in the boughs of the Willow tree until they hatched, thus

bringing forth earthly life. The Willow is also associated with death as it is the obvious

conclusion to birth and life.

HAWTHORN (Uath)

from May 13 -

June 9 The Chalice

Vulcan

(Govanna) Govannan or Goibniu The Hawthorn tree associated with the sacred

and the unlucky. To destroy a Hawthorn was to incur great peril to the person

responsible. The Hawthorn tree is embodied in the character of the chief giant

Yspaddaden in a Welsh romance of Kulhwch and Olwen. A guardian figure who tries

to protect the virginity of Olwen. He is felled and the blooms of summer soon open,

thus symbolizing the advance of summer defeating winter at last. It is associated with

Govanna (Vulcan) a smith god that is the custodian of the celestial fire and higher

powers of the mind. Thus it is symbolize as the Chalice as it too represents divine

secrets and everlasting life.

OAK (Duir)

from June 10 -

July 7 The White Horse

The Golden Wheel

the Planet Jupiter

(Jovyn)

Summer Solstice DagdaThe principal sacred tree of the Druids, the Oak Trees

symbolized the turning of the year. During this time of year the Druids would carve a

circle in to the tree for protection against lightning. The Oak represents the trial we all

go through in life while changing and becoming that whom we are meant to be we must

also consider the greater good and moral responsibilities. It represents the soul,

which in Celtic terms is the "eye of god." Change, sacrifice, and understanding. It

is a time when the sun starts his movement into darkness and is sacrificed to darkness

as the earth begins to move back into winter.

HOLLY (Tinne)

from July 8 -

August 4 The Unicorn

War Horse

The Flaming Spear

Balance

Earth (Abred)

The Fire Festival of

Lammas Danu A symbol of luck and good fortune. In Celtic mythology the Holly is the evergreen twin of the Oak. It is called a kerm-oak. The Oak rules the light part of the year while the Holly rules the dark part. The Unicorn represents a horse with a horn that resembles the flaming spear. The Celtic symbol of the Flaming Spear is associated with the Celtic month of Tanist because the Celtic T is shaped like a barbed spear. Both the Oak and Holly are symbolized with the Summer Solstice and the White Horse of the Oak becomes the The Unicorn of the Holly in transformation. The Fire Festivals that took place during this time were usually in honor of the Earth. Therefore, the Holly also represents those eternal, ever-green aspects of mother earth.

HAZEL (Coll)

from August 5 -

September 1 The Rainbow Salmon

the planet Mercury

(Mugher) Ogma and Manannan The Hazel nut is the emblem of concentrated wisdom. One could gain knowledge simply eating nuts. In this aspect it is associated with the Salmon, a sacred symbol of wisdom. In Irish Lore it is the Hazel was the Bile Ratha where in which the poetic Fairy lives. It was a capital crime to felling a Hazel tree. Ogma, who is credited with creating writing, is associated with great "knowing." It is he who is credited with mandating that the Oral tradition of the Celts be closely guarded and preserved, yet through his creativity he created the alphabet based on tones and sounds.

VINE (Muin)

from September 2 -

September 29 The White Swan

Lizard

Unlocking

the Planet Venus

(Gwena)

The Autumn Equinox Branwen, Guinevere,

Etain The Vine is the symbol of sensuality and emotions. A hardy, long lived plant. It's symbol, the White Swan represents the radiant divinity of the Gods who are said to go to their underground forts during the Autumn Equinox. The White Swan is also associated with the White Ghost or the White Phantom - Gwenhwyvar. To the Celts, the Autumn Equinox is a time when the light will eventually give up its hold to the darkness, but for a brief moment all is in balance. The light and the dark hold equal positions. To the Celtic mind it represents the balance of the mundane and the supernatural; the mortal and the immortal.

IVY (Gort)

from September 30 -

October 27 The Butterfly

The Mute Swan

The Boar

Progress and tenacity

the Veiled Moon

the Planet Persephone which is said to exist just beyond Pluto Rhiannon and Arianrhod In contrast to the the Vine, Ivy is evergreen, and it represents the perennial aspects of the human psyche. The Celts associate Ivy with their lunar goddess Arianrhod and their ritual to her marked the opening of the portal to the Otherworld. Thus the dark side of the moon. This door symbolizes an entrance to the world of the Faery People. The Butterfly is the the symbol of the Faery Faith. Thus Ivy represents mysterious and the mystical.

REED (Ngetal)

from October 28 -

November 24 The White Hound

The Stone

the Planet Pluto

(Pwyll)

The Fire Feast of Samhain Dis, Pwyll, Arawn Identified with the submerged or hidden dryad, The Reed represents the mysteries of death. In fact the Fire Feast of Samhain celebrates the dead and on Samhain, the boundary between the Otherworld and this world dissolve. It is a night of great divination. Or in another fashion, it represents the hidden roots to all life. The Reed is associated with with being both a savior and custodian. Pwyll, the Celtic ruler of the Otherworld was given "The Stone" , one of four treasures given to him for safekeeping. The Stone represents the right of the kings and queen to have divine power. Thus the Reed is also the symbol of Royalty. The White Hounds represent the dogs that guard the lunar mysteries.

ELDER (Ruis)

from November 25 -

December 22 The Black Horse

The Raven

Badger

Healing

the Planet Saturn

The Winter Solstice (Alban Arthuan) Pryderi, Bran The Symbol of both death and rebirth. Like the Winter Solstice, it highlights a time of evolution. The Celts believed that it was during this time that their sun or solar spirit was held prisoner. Just as Pryderi was forced into exile. It is also a time of trouble and struggle for supremacy. In deed what is now will one day be no more, and that which is to come, will also, one day be no more.

Other trees used by the Druids in their cosmology and/or alphabet are:

Yew (Idho) - symbolizes death, rebirth and reincarnation. Change and regeneration.

Apple (Quert)- represents beauty and youthfulness. All things innocent and fresh.

Eternity.

Blackthorn (Straif)- member of the Rose Family it is the Fairy Tree. Guarded by Fairies, if harmed or cut on the wrong day misfortune will follow he who fells the tree (bush). Strength in adversity.

Silver Fir (Ailm)- a tall tree associated with the Yuletide and Solstice.

Furze or Gorse (Onn)- a thorny shrub associated with the Spring Equinox. Symbol of fertility.

Heather (Ur) - a large shrub - another name for Venus or Guinevere. Generosity and persistence.

Poplar or Aspen (Eadha)- Courage and endurance.

Mistletoe - Graves makes a case for an additional blank ogham, the unhewn dolmen arch, which he associated with mistletoe. Mistletoe had great ceremonial importance to the Celts and is associated with birth and rebirth.

Sequoia - represents wisdom and longevity.

Beech - the symbol of stability and evenness.

Dogwood - symbolizes Glamour and refinement.

Cedar - represent protection from harm and evil forces.

Cypress - symbolizes sadness and morning.

Hazelnut - represents elation, loss of inhibition and exhilaration.

Elm - symbolized the dark side of the psyche.

Fir - represents change and shape shifting. Objectivity.

Pine - symbolizes continuation and hardiness.

Sycamore - symbolizes development, perseverance and vitality. They are often able to grow where no other tree can

Spruce - represents versatility and symbolizes coldness.

Please drop in and visit the Seventh Planet of MorganLaFey

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~fondly dedicated to Kathy Whitworth~
RE-THINKING THE WATCHTOWERS
or 13 Reasons Air Should Be In The North
by Mike Nichols

INTRODUCTION

It all started 20 years ago. I was 16 years old then, and a recent initiate to the religion of Wicca. Like most neophytes, I was eager to begin work on my Book of Shadows, the traditional manuscript liturgical book kept by most practicing Witches. I copied down rituals, spells, recipes, poems, and tables of correspondences from every source I could lay hands on. Those generally fell into two broad categories: published works, such as the many books available on Witchcraft and magic; and unpublished works, mainly other Witches' Books of Shadows.

Twenty years ago, most of us were 'traditonal' enough to copy everything by hand. (Today, photocopying and even computer modem transfers are becoming de riguer.) Always, we were admonished to copy 'every dot and comma', making an exact transcription of the original, since any variation in the ceremony might cause major problems for the magician. Seldom, if ever, did anyone pause to consider where these rituals came from in the first place, or who composed them. Most of us, alas, did not know and did not care. It was enough just to follow the rubrics and do the rituals as prescribed.

But something brought me to an abrupt halt in my copying frenzy. I had dutifully copied rituals from different sources, and suddenly realized they contained conflicting elements. I found myself comparing the two versions, wondering which one was 'right', 'correct', 'authentic', 'original', 'older', etc. This gave rise to the more general questions about where a ritual came from in the first place. Who created it? Was it created by one person or many? Was it ever altered in transmission? If so, was it by accident or intent? Do we know? Is there ever any way to find out? How did a particular ritual get into a

Coven's Book of Shadows? From another, older, Book of Shadows? Or from a published source? If so, where did the author of the published work get it?

I had barely scratched the surface, and yet I could already see that the questions being raised were very complex. (Now, all these years later, I am more convinced than ever of the daunting complexity of Neo-Pagan liturgical history. And I am equally convinced of the great importance of this topic for a thorough understanding of modern Witchcraft. It may well be a mare's nest, but imagine the value it will have to future Craft historians. And you are unconditionally guaranteed to see me fly into a passionate tirade whenever I'm confronted with such banal over-simplifications as 'Crowley is the REAL author of the Third Degree initiation,' or 'Everyone KNOWS Gardner INVENTED modern Witchcraft.')

CONFLICTING TRADITIONS

The first time I noticed conflicting ritual elements was when I was invited as a guest to attend another Coven's esbat celebration. When the time came to 'invoke the Watchtowers' (a ritual salutation to the four directions), I was amazed to learn that this group associated the element of Earth with the North. My own Coven equated North with Air. How odd, I thought. Where'd they get that? The High Priestess told me it had been copied out of a number of published sources. Further, she said she had never seen it listed any other way. I raced home and began tearing books from my own library shelves. And sure enough! Practically every book I consulted gave the following associations as standard: North = Earth, East = Air, South = Fire, West = Water.

Then where the heck did I get the idea that Air belonged in the North? After much thought, I remembered having copied my own elemental/directional associations from another Witch's Book of Shadows, her Book representing (so she claimed) an old Welsh tradition. Perhaps I'd copied it down wrong? A quick long-distance phone call put my mind at ease on that score. (When I asked her where she'd gotten it, she said she THOUGHT it was from an even older Book of Shadows, but she wasn't certain.)

By now, I felt miffed that my own tradition seemed to be at variance with most published sources. Still, my own rituals didn't seem to be adversely affected. Nor were those of my fellow Coven members, all of whom put Air in the North. Further, over the years I had amassed lots of associations and correspondences that seemed to REQUIRE Air to be in the North. The very thought of Air in the East offended both my sense of reason and my gut-level mythic sensibilities. There are good REASONS to place Air in the North. And the whole mythological superstructure would collapse if Air were in the East, instead. If this is so, then why do most published sources place Earth in the North and Air in the East?

RITUAL TAMPERING

Suddenly, I felt sure I knew the reason! Somewhere along the line, someone had deliberately tampered with the information! Such tampering is a long and venerable

practice within certain branches of magic. In Western culture, it is most typically seen among Hermetic, Cabalistic and 'ceremonial' magic lodges. It is common among such groups that, when publishing their rituals for public consumption, they will publish versions that are INCOMPLETE and/or deliberately ALTERED in some way from the authentic practice. This prevents someone who is NOT a member of the group from simply buying a book, and performing the rituals, without benefit of formal training. It is only when you are initiated into the lodge that you will be given the COMPLETE and/or CORRECTED versions of their rituals. This is how such groups guard their secrets. (And it is a telling postscript that many scholars now believe modern Witchcraft to have 'borrowed' its directional/elemental correspondences from ceremonial magic sources! What a laugh if this was Crowley's last best joke on his friend Gerald Gardner!)

I remember the first time I became aware of such deliberate ritual tampering. A friend of mine had been making a study of the so-called 'planetary squares', talismans that look like magic squares consisting of a grid of numbers in some cryptic order. There are seven such squares -- one for each of the 'old' planets. While making this study, he began coloring the grids (more for his own pleasure than anything else), making colorful mini-mosaics, using first two colors, then three, then four, and on up to the total number of squares in the grid. Six of the planetary squares yielded pleasing patterns of color. Then there was the Sun square! Against all expectation, the colors were a random jumble, with no patterns emerging. Thus, he began his quest for the CORRECTED Sun square. And I became convinced of the reality of ritual tampering.

THE WATCHTOWERS

All that remains, then, is for me to assemble all the arguments in favor of the Air-in-the-North model, which I have now come to believe is the CORRECTED system of correspondences. The remainder of this article will be devoted to those arguments, each with its own name and number:

1. AIRTS: This is perhaps the strongest argument. In Celtic countries, the four elemental/directional associations are referred to as the 'four airts'. And it is a known fact that this tradition associates Air with North. While it is true that some writers, familiar with ceremonial magic (like William Sharp and Doreen Valiente), have given 'tampered' versions of the airts, it is a telling point that folklorists working directly with native oral traditions (like Alexander Carmichael and F. Marion McNeil) invariably report the Air/North connection.

2. PARALLEL CULTURES: Although arguing from parallel cultures may not be as convincing, it is still instructive to examine other magical aboriginal cultures in the Western hemisphere. For example, the vast majority of Native American tribes (themselves no slouches in the area of magic!) place Air in the North, which they symbolize by the Eagle. (Aboriginal cultures lying south of the equator typically have different associations, for reasons I will discuss next.)

3. GEOPHYSICAL: If one accepts the insular British origins of elemental directions,

then one must imagine living in the British Isles. To the West is the vast expanse of the Atlantic Ocean (i.e. water). To the East, the bulk of the European land mass (earth). South has always been the direction of fire because, as one travels south (toward the equator), it gets warmer. Which leaves North as the region of air, home of the icy winds of winter. (These last two associations would be reversed for cultures in the southern hemisphere, for whom north is the direction of the warm equatorial region, and south is the land of ice.)

4. HYPERBORIAN: In fact, an ancient name for the British Isles was 'Hyperboria', which literally means 'behind the north wind', thus associating north and wind (air) once more. The inhabitants were themselves called 'Hyperborians', and the phrase 'at the back of the north wind' (the title of one of George MacDonald's faery romances) is still current. Of all the winds of the compass, it is unquestionably the north wind (Boreas), bringer of winter, which is perceived as the strongest and most influential (cf. Robert Graves's goddess fantasy 'Watch the North Wind Rise'). You don't hear too much about the other three cardinal winds.

5. SEASONAL: Many occultists associate the four seasons with the four cardinal points, as well. Hence, winter = north, spring = east, summer = south, and autumn = west. (To be precise, it is the solstice and equinox points which align with the cardinal points.) Again, in most folklore, winter is associated with air and wind, as the icy blasts that usher in the season. In spring, it is the earth which arrests our attention, with its sudden riot of blooms and greenery. Again, south relates to summer, the hottest season (fire), and west relates to autumn.

6. DIURNAL: Occultists also often associate the cardinal points of a single day to the four compass points. Thus, midnight = north, sunrise = east, noon = south, and sunset = west. (Please note that we are talking about TRUE midnight and TRUE noon here, the points halfway between sunset and sunrise, and between sunrise and sunset, respectively.) These associate nicely with the seasonal attributes just discussed. It is easy to see why sunrise should equate to east, and sunset to west. And, once again, from the perspective of the British Isles, the sun rises over land (earth) and sets over the ocean (water). South is related to noon because it is the moment of greatest heat (fire). Leaving the 'invisible' element of air to be associated with the sun's invisibility, at midnight.

7. MYTHOLOGICAL: In Celtic mythology, north is invariably associated with air. The pre-Christian Irish gods and goddesses, the Tuatha De Danann, were 'airy' faeries (later versions came equipped with wings, relating them to sylphs). The Book of Conquests states their original home was in the north, 'at the back of the north wind'. And when they came to Ireland, they came in ships, THROUGH THE UPPER AIR (!), settling on the mountain tops. (It has always struck me as odd that some modern writers see mountains as a symbol of earth. The crucial symbolism of the mountain is its height, rising into the air, touching the sky. Virtually all Eastern traditions associate mountains, favorite abodes of gurus, with air. A CAVE would be a better symbol of earth than a mountain.) In Welsh mythology, too, Math the Ancient, chief god of Gwynedd (or

NORTH Wales), is specifically associated with wind, which can carry people's thoughts to him.

8. YIN/YANG: Many occultists believe that the four elements have yin/yang connections. Both air and fire are seen as masculine, while earth and water are seen as feminine. If air is associated with the north point of the magic circle, and earth is east, then one achieves a yin/yang alternation as one circumnambulates the circle. As one passes the cardinal points of east, south, west, and north, one passes feminine, masculine, feminine, masculine energies. This alternating flux of plus/minus, push/pull, masculine/feminine, is the very pulse of the universe, considered of great importance by most occultists. That it was equally important to our ancestors is evidenced by standing stones in the British Isles. At sites like the Kennet Avenue of Braga, the tall, slender, masculine, phallic stones alternate precisely with the shorter, diamond-shaped yoni stones.

9. GENERATOR: This argument flows out of the previous one. Practicing magicians often think of the magic circle as a kind of psychic generator. Witches in particular like to perform circle dances to 'raise the cone of power'. Hand in hand, and alternating man and woman, they dance clockwise (deosil) around the circle, moving faster and faster until the power is released. This model has an uncanny resemblance to an electrical generator, as man and woman alternately pass each of the four 'poles' of the magic circle. These poles themselves MUST alternate between plus and minus if power is to be raised. This means that if the masculine fire is in the south, then the masculine air MUST be in the north. If the feminine water is in the west, then the feminine earth MUST be in the east. If any adjacent pair were switched, the generator would stop dead.

10. MASCULINE/FEMININE AXIS: When you look at a typical map, north (the cardinal direction) is at the top. Any north-south road is a vertical line, and any east-west road is a horizontal line. Likewise, a 'map' of a magic circle makes the vertical north-south axis masculine (with air and fire), while the horizontal east-west axis is feminine (earth and water). This makes logical sense. When we look at the horizon of the earth, we see a horizontal line. Water also seeks a horizontal plane. Feminine elements, considered 'passive', have a natural tendency to 'lay down'. Fire, on the other hand, always assumes an erect or vertical position. Air, too, can rise upward, as earth and water cannot. Masculine elements, being 'active', have a natural tendency to 'stand up'.

11. ALTAR TOOLS: In modern Witchcraft, there are four principal altar tools, the same four tools shown on the Tarot card, the Magician. They also correspond to the four Tarot suits, the four ancient treasures of Ireland, and the four 'hallows' of Arthurian legend. And, like the four elements, two of them are feminine and two of them are masculine. The pentacle is a shallow dish inscribed with a pentagram, representing earth, and is here placed in the east. The womb-shaped chalice, symbolizing water, is placed in the west. They form the horizontal feminine axis. The phallic-shaped wand, representing fire, is placed in the south. And the equally phallic-shaped athame is placed in the north. They form the vertical masculine axis. (The gender associations of cup and blade are

especially emphasized in the ritual blessing of wine.)

12. **AXIS SYMBOLISM:** In nearly every culture, the vertical line is a symbol of yang, or masculine energy. The horizontal line is yin, feminine energy. When the vertical masculine line penetrates the horizontal feminine line, forming the ancient Pagan symbol of the equal-armed cross, it becomes a symbol of life, and life-force. Place a circle around it or on it, and you have a circle-cross or 'Celtic' cross, symbol of everlasting life. (Please note the importance of the EQUAL-armed cross. If one arm is longer or shorter, then the four elements are out of balance. The Christian or 'Roman' cross, for example, has an extended southern arm. And many historians have commented on Christianity's excess of 'fire' or zeal. Some versions actually show a shortened northern arm, indicating a dearth of 'air' or intellectual qualities.)

13. **ASTROLOGICAL:** The astrological year is divided into four equal quadrants, each beginning at a solstice or equinox. And each quadrant is governed by one of the four elements. Which element can be discovered by examining the exact MID-POINT of the quadrant. For example, the first quadrant, beginning at the winter solstice (north) is governed by air, which rules 15 degrees Aquarius, symbolized by the Man or Spirit. The second quadrant, beginning at the spring equinox (east) is governed by earth, which rules 15 degrees Taurus, the Bull. The third quadrant, beginning at the summer solstice (south) is governed by fire, which rules 15 degrees Leo, the Lion. And the fourth quadrant, beginning at the fall equinox (west) is governed by water, which rules 15 degrees Scorpio, here symbolized by the Eagle. Thus, north, east, south and west correspond to air, earth, fire, and water, and to man, bull, lion, and eagle, respectively. If the last four symbols seem familiar, it is because they represent the four elemental power points of the astrological year, and their symbols appear in the four corners of the Tarot cards, the World and the Wheel of Fortune. (The same figures were later adopted by Christians as symbols of the four gospel writers, Matthew, Mark, Luke, and John.)

If those are the arguments in favor of Air-in-the-North, where are the counter-arguments in favor of Earth-in-the-North? Surprisingly, I've heard very few. The most common by far is 'But we've always done it this way.' Not too convincing. However, no matter HOW persuasive my arguments may be, many have countered that magic doesn't lend itself to rational arguments. It's what FEELS right that counts. True. And there's no denying that many practitioners do just fine with earth in the north. Granted. Still, if they've never tried it the other way, how would they really know?

My challenge to my fellow practitioners then is this: give Air-in-the-North a shot. Just try it on for size. See what it feels like. And not for just a single ritual. It'll take several tries just to overcome your habitual ritual mindset. And nothing is as habitual as ritual! So in order to give this a fair shake, you'll have to do a whole series of rituals with air in the north. And go into it with an open mind. Like all magic, if you decide ahead of time it won't work, it won't. Then, once you've tried it, compare it to your old method. Ask yourself what's different, if it worked any better, and why or why not. And let me know. I'd enjoy hearing about your experiences.

Return to The Witches Sabbats
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Revised: Tuesday, March 19, 2002 c.e.

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The Ever-Widening Circle
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A Pagan Carmina Gadelica
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Interview with Mike Nichols
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Mike's Library
A full-text reference library on
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the View from Heartland
of a Changing Pagan Community

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Mike Nichols
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About this capture

T. Thorn Coyle

pic of book cover

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Evolutionary Witchcraft
by T. Thorn Coyle

A clear and thorough guide - one far more rigorous than anything before published for those who wish to deepen their magical practice.

-M. Macha NightMare, author of Pagan Pride and Witchcraft and the Web

Evolutionary Witchcraft is a life-changing path of power-a book for all spiritual seekers in today's spiritually uncertain times. Moved to share her knowledge and power with the world of the potent and secretive Feri Tradition, T. Thorn Coyle has created an extraordinary book on her own evolutionary, and ever-evolving form of witchcraft. For the beginner and mature practitioner alike, Evolutionary Witchcraft is an unprecedented and comprehensive guide to the Craft.

We need to connect, to find the sacred in our lives right now, rather than on some future day of transcendence and redemption. In a time of global and environmental crises, a religion that firmly connects us to the earth is not only appealing, but crucial. In Evolutionary Witchcraft (Tarcher - Penguin hardcover/October 1, 2004), Coyle invites us to uncover the dignity of our souls, to connect with both the natural world and realms unseen to wholly embrace ourselves and see what emerges from that crucible of contradictions: strength, compassion, generosity, joy, darkness, and light. It calls us to our wild, magical core-the source to transform our selves and the world.

This engagingly written work is a thoughtful and creative interpretation of Feri Witchcraft. It is also an important, practical and empowering guide to the dangerous and fruitful real magic of self-work as an evolutionary path to the Divine.

-Phyllis Curott, author of The Love Spell. Book of Shadows, and WitchCrafting

T. Thorn Coyle has drawn together an immense amount of material into a coherent, deep and profound approach to personal development through a Feri spiritual path. The book reflects her own journey, her integrity, and her wisdom in guiding others. For anyone seeking to develop or deepen a personal practice, this book is invaluable.

- Starhawk, author of The Spiral Dance and The Earth Path

Join Thorn's mailing list

thorn@thorncoyle.com

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http://www.faerywolf.com/essay_whatisFeri.htm

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About this capture

What is the F(a)eri(e) Tradition?

by Storm Faerywolf

I sit in a circle of my own design, making call to the powers that surround and guard us. I listen for their answer and from beyond the firelight it comes. Forces from the outer darkness make themselves known to me; Dian na Glas, the Blue God, comes with childlike vigor, dancing silken spirals, the music of the spheres alive in his footsteps. Mari, full-breasted and powerful, complete and bountiful, emerges from within my cells, and calls to me, asking that I walk with Her feet.

Through my breath, I commune. My fetch, pulsing, glowing, delicate and fierce, throbs with power, it's undulating rhythm lulling me into a place where I know power. The Blue God- no longer separate from myself- flows like silver water from the depths of my GodSelf to quench the thirst of my souls, bringing with His sweet nectar the drunkenness of the Divine, and I dance. I dance in circles and rejoin the spinning of the universe with each step. I am touched by the Gods, and my dance is theirs.

When I first heard of the F(a)eri(e) tradition of witchcraft, it was in the pages of Starhawk's book *The Spiral Dance*. I remember being almost entranced by the (brief) description of the Blue God, the laughing god of love, as she described him, wondering about his stories, his touch, and longing to look upon his face. For me there was a connection. Although I couldn't have known it then, I was touched by His power; this Deity who dances in the springtime of the soul. It was this touch that eventually led me to find a teacher and to study the wild road we call Feri.

When listening to the stories of others I find certain ideas that are commonly used to describe personal experiences of the tradition. Of the tradition itself, it is often referred to as a "Chaos" tradition, referring in part perhaps to our particular relationship to the Star Goddess, the raging cosmos pregnant with possibility. Being a "left hand path" we embrace the fullest spectrum of possibility; we bask in the sunlight of the body, and revel in the darkness of the soul. The natural state of the soul unfettered by conditioning and restraint is sometimes referred to as "The Black Heart of Innocence", and is a phrase that poetically evokes the raw-ness of pure experience, forming the basis of what may be called the Feri perspective. Far from being a mental construct, this is a personal relationship to the universe, a relationship which does not seek to contain or even necessarily to define our experience with it. At it's core it is simple. We open, and the power flows through us, taking what form it will. It is a form of shamanism in the truest sense of the word.

In a tradition that is inherently shamanic, practitioners draw inspiration from many sources. Whether these are an established liturgy, the appearance of a certain plant or animal, a ritual given by a teacher, or a song learned while in trance, they do not in and of themselves define the practice as a whole. It is the experiential perspective relationship to them that is the unifying factor, and it is this relationship with which we are most concerned.

We are guided by those beings who are attached to this tradition: the Guardians, the

Feri Gods, and join with them in spirit, allowing them to move through us, changing us forever. Our view that the Gods are real (as opposed to being simply psychological constructs or metaphor, as seen in many branches of the modern Craft) reflects our relationship with them, revealing it to be both personal and dynamic. When we call on our Gods, and they move through us, we have been changed even to our deepest levels. We know, in our bodies, the joy of Nimue at the Summer Solstice, or the dark power of the Arddu in the dead of winter's night.

Unlike most other branches of modern witchcraft Feri is not a safe tradition. As seekers into the outer dark, bringing only our wits with us into these uncharted territories of the spirit, we find ourselves most often vulnerable and alone. Searching for avenues to power and healing for both ourselves and for the land, we scratch and claw our way through ourselves, being confronted by our demons, our fears, and our true desires. Through preparation, both psychological and spiritual, we are taught how to touch the source of the Faerie power, and how to handle it once we have.

Another distinguishing factor of our path is initiation through the passing and use of the Faerie current of power. When we are initiated we are connected to the living current of energy that is unique to the tradition. We become conscious channels, allowing it to flow through us and into the world around us. This is the true function of any priest/ess: to be a mediator of universal power.

But what is the Feri tradition? How do we know when we are practicing Feri or we have moved into another realm? If Feri asserts personal experience over established liturgy, then how can we be certain that we, as a whole, are even practicing the same thing?

It has been suggested, in some circles, that material which varies from the original (or current) teachings of Victor Anderson is not part of the actual tradition. Being the GrandMaster of Feri, the initiatory lineage of each practitioner traces ultimately back to him. He is, in one sense, the origin of our tradition, being responsible for bringing it into the world at large, through his teaching and training of others who have carried the power outward to share with even more. Does this mean that material and insights created and used by other initiates of Feri should be viewed as being separate from the tradition itself? If we are practicing a tradition that is at its core an energetic relationship with the Feri power/Deities, then we cannot expect the outer forms to remain unchanged if we want the tradition to evolve and flourish. By asserting that we must always use the same outer form constitutes a type of dogmatic thinking that is dangerous in a shamanic tradition. To do so requires that we invalidate the unique experiences that we have when mediating the Gods; powers that are very real and alive.

The Feri power when mediated into the world through each of us, takes on other forms as deemed by the power, the Deities, and of course the individual practitioner themselves. To expect it to always conform to earlier forms/teachings is to deny its very real life-force; its ability to evolve as we each come to understand its beauty and simple complexity. Without the outer forms of ritual, invocation, and symbolism, we are left with

only one thing that defines us as Feri: our relationship with the energetic current. It is this point that marks the validity of our tradition; we are Feri because we are of Feri; we have been remade into willing vessels of its' power. It must, by it's deeply personal nature, touch each of us differently. It is these differences which, I believe, validate the path, not detract from it. By sharing our experience and perspectives with each other we become stronger for it. May we have the courage to always do so.

This article originally appeared in Witch Eye: A 'Zine of Feri Uprising #1.

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About this capture

Sacred Toys

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Goddess Spirituality / Shamanism / Faerie Wicca

The Wiccan & Faerie Grimoire

of Francesca De Grandis

Goddess Rituals, Shamanic Articles, Sacred Poetry, Bardic Tales, Spells, Links,
3rd Road® Announcements and More

While this page emphasizes The 3rd Road® Tradition of Faerie Shamanism

I welcome contributions about any compassionate, earth loving spirituality.

The Wiccan & Faerie Grimoire of Francesca De Grandis:

defining on-line spirituality and web culture since 1995.

This site, inspired by the Faerie Folk, is where
personal mysticism and writing of literary value

-- from a multitude of diverse community members --

combine to create soul-healing and spiritual wholeness.

My Wiccan & Faerie On Line Grimoire's

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Magical Reading List Watch for new titles!

Rituals and Poems

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Initiation: The Goddess, Crisis, and Power When we squarely face life's challenges, no matter how great they are, we find inner power to stand up and make a difference. That is an initiation. This special supplement to the Grimoire will be regularly updated with material that can help us stay strong during our international crisis.

Be a Goddess! My book

Goddess Initiation My newer book

The Modern Goddess' Guide to Life My newest book, tongue-in-cheek self-help

Be a Teen Goddess! My newer newest book!

Pick the Apple From the Tree My Goddess music CD

Wiccan/Faerie Classes and Workshops

Visit Francesca De Grandis for Psychic Readings / Shamanic Counseling

I welcome your rituals, poems, articles and stories for the site.

Links to Shamanic, Wiccan and Faerie Resources Update: dead links are gone, fab ones added!

The Magical Mundane

Awards Folks Have Kindly Given This Site

Rituals and Poems

PRAYER TO THE GODDESS

I know the Laws of Nature are you, Lady.
Keep me mindful that I step upon Your Body,
with your feet,
that my sorrows are Your sorrows,
and that a healthy priest makes all things sound.
I feel Your breath in the wind, and Your hand in mine.
Keep me sincere.
Give me Your work,
which is to be joyous,
and to tend all things, because all things live, of themselves,
and with Your spirit.
Your will through mine, so mote it be.
by Francesca De Grandis, copyright 1987
Goddess and God Invocations
RITUAL: HOW TO MEET A FAERIE
Wiccan Prayer of Gratitude
Wiccan Food Magic
A Wiccan Blessing for a Newborn
Love Spells

If Prophets Foretell I have gotten letters from so many folks with names like moonwolf, snow-wolf, old wolf, new wolf, ravenwolf, happywolf...that I thought this vision I had might appeal.

All the above material -- prayers, rites, spells... -- come from The 3rd Road, a branch of Faerie Tradition. In 1986, I created a body of liturgy combined with a new way of running energy to do spells, rites and trances. This has become a tradition called The 3rd Road

Growing Spell by Jane Lind. Jane, one of my first initiates, says that this ritual "was inspired by a friend wanting to conceive a child. With some simple adaptations, it can work well for any kind of familial abundance." Knowing Jane, that includes any definition you have of family, for example, adapting the ritual for a same sex partnership.

Yule Invocations - 1994 by Obsidiana. An excellent piece!

Yoga Mudra by Carrie Vadnais. This poem, its author explained to me, came as the result of the 3rd Road training.

FOR OUR LADY AND THE DEAD by armour garland. I was attending an open mike poetry reading in North Beach, San Francisco, land of the beat poetry movement. It was great fun in that I felt all we poets were acting out a parody of ourselves: the bar the reading was to be in had another event happening, so a PA system was dragged out into Jack Kerouac alley, right by City Lights bookstore, and we all read our poems on the street to each other, passers by, and tourists. Silly! I heard armour read FOR OUR LADY AND THE DEAD there. I love his poems but felt he had outdone himself with this piece. Its rhythms evoke earthy truths.

EVE by Annie Finch. Annie was in town the night of the above mentioned open mike and read there as well. One of my hidden (um, until now) agendas is to try to write poems (I consider the prayers and other liturgy I write poems) and prose that couple literary value with in-depth spiritual awareness. I also look for poems like Annie's EVE to publish on this site: pieces that demonstrate the above mentioned coupling.

This untitled poem, by Victoria Wisdom, is both bold and feminine. In it Victoria shares a mystical, sensual view of romantic love.

A Way To End a Ritual by Geoffrey Cohen

A Blessing For Food by Geoffrey Cohen

Teen Prayer by Jonathan Schulte. I am grateful to have been touched by the spirituality in this young man's poem. Look past his misspelling and need to improve his grammar; the rules of grammar are easy to learn, and compare little to this beautiful prayer that touched me with its sincerity, and its devotion.

A Bed Time Prayer, for All Ages by Autumn FalconWolf. Simple, sincere, beautiful, real, effective, and poetry.

SPELL TO FREE ONESELF FROM EXCESSIVE COMPUTER ENCHANTMENT by Ian Lurking Bear

HAIKU, BY VICTOR ANDERSON, Grand Master of the Faerie Faith, from his forthcoming book

Poem: Gather in Circles

Poem: Once The Shaman's Cat

Poem: Untelling Creation by Scott Schulz

Poem: Another Day in the Garden by Scott Schulz

Poem: Amen by Scott Schulz

Poem: Hearth Wound Healing by Matthew Beachy

Evening Message by Phoebe Wray: when we truly follow Her path, truly follow Her path...

The Hanged Man And The Ten Of Swords by Mary Ann Murphy, whom I am proud to call a Third Road initiate.

Grasses They Grow by Raylene Abbott

The Crystal Mirror by Ennien Ashbrook

she holds me by 15 year old Anna Kongs

Faerie Queen by Jennifer Lewis, whose poem here gives us a vital, controversial message. You may not agree with everything she says, (I am not sure I do!) but she touches on a truth that I know all too well, and shares an insight that I am overjoyed to see someone other than myself revealing! Judging from this poem, Jennifer understands the dangers of the fey path, and knows that Faerie glamour can rob one of a real life.

Articles

My Three Souls Wicca Wonderland is an imaginary pagan retreat which is "Modestly priced at only \$3000 a day." This sarcastic, um, I mean insightful, parody is the result of an insane evening at my house during which my initiates Steven Tiongco, Molly Carter, Scott Schulz and I somehow ended up spending an hour and a half writing this nonsense, um, I mean creative outpouring of social criticism. I hope that like minded mischievous web site visitors will take our chicanery in the spirit in which it is intended. Alison Harlow, one of my heroes, laughed heartily when she learned she is cited in this article as a workshop leader! BTW, a newcomer to the pagan scene may not enjoy this piece as much because of its in-jokes -- for example references to the schisms in the larger Faerie (as opposed to 3rd Road) community. Scott later wrote a song that accompanies the article.

Pagans and Bush I wrote this Feb or March 2001, in response to Bush's plans for government funding of faith-based community groups. But I will keep it on the site long term because it, and the prayer the article offers, addresses how all of us can be effective in serving others, whether that is as parents, community activists, strippers, lawyers -- whatever you do as a way to serve Goddess. I hope this article will kick off a series called Visions of Pagan Ministry Do you have thoughts regarding ministry? Check out the submission guidelines then send me your article, prayer, poem, or ritual!

A Vision of Service, Comments on Spiritual Respectability, and an Indictment of Pagan Priest(esse)s, Not to Mention a Personal Look at the History of This Site and Its Guiding Principles, by Francesca De Grandis. A long article with a long ridiculous title, personal stories, and probably too much indignation. :-)

LET'S TALK ABOUT * WATER * with Ian Lurking Bear. This awesome article is followed by a water rite.

What is FAERIE TRADITION

The Sabbats of Wicca: Because witches honor nature, they have eight festivals, or Sabbats, that mark the year as it turns through its seasons. This article gives basic information about these Sabbats, and includes both standard Wiccan information as well as my personal Sabbat lore and experiences, in other words, what I perceive the Sabbats to be.

Healing Prayer for the Community This multi aspected article includes my personal experiences dealing with media harassment and a prayer for healing planet and community.

Honoring the Earth And Ourselves Through Pagan Burial Grounds by Petherwin
Magic and Healing the Earth by Larry Cornett

Initiate Instructions by Ian Lurking Bear. I found this piece hilarious. It displays the impeccable wit I expect from Ian. And more, because it is even funnier than he usually can be, which is saying a lot! BTW, Ian is one of my initiates: could this piece possibly be a parody of me?

Magikal Improvisation by GoldenHawk. If this article from a reader of Be a Goddess! is not in the spirit of that book, nothing is. I am delighted I had an on-line meeting with this fellow: he emailed me about my site and my book, and thus I got to read this fabulous article. Thank you, Goddess.

Bardic Tales

The Goddess as Muse inspires Her storytellers who offer Her divine love, lessons and power through the magic of a well-woven tale.

The Bridge At Midnight Trembles: My Story of Quebec City by Starhawk. I told Starhawk I would love to see something of hers on this site. She sent me The Bridge At Midnight Trembles which I told her I loved and that it made my eyes water, my heart swell. (Goddess bless her for her writing and political work.) She responded by noting my words "Eyes water." Omigoddess, I had missed that! How funny! --> Her tale is a true story, a significant part of which is about tear gas! I of course had meant that I was deeply moved. I hope you will be too!

Winter's Thaw: Her Story by my initiate Francis Salmeri left me stunned. Where do these gifted people come from who study with me?! Um, yeah, I guess the Goddess sends them.

The Clay Pit by Elfself, goes down, down, down, chronicling the self-healing shaman.

Links to Shamanic, Wiccan and Faerie Resources

Below are favorite links. Scroll down to find my page with even more links. Special 03/01 thanks to Kristen O'Meara, who performed the ponderous task of checking every link in this Grimoire and ferreting out about 100 dead ones, so that I could sit down and key in updated link info for y'all. (Yup, I'm the site's webmaster)

The 3rd Road is: a living branch of Faerie shamanism; a Wiccan school; and a community.

WyldWytch's Web is not only the site of a magical, wonderful community servant, WyldWytch, but home of the on-line Be a Goddess! discussion group. Fey-spirited souls tend to be independent so being on the Be a Goddess! discussion list will not cause you to be swamped with mail, but you'll have access to connection with like-minded seekers. You need not have read Be a Goddess! to enjoy the list. Address any queries directly to WyldWytch.

A Midsummer Night's Dream Shakespeare told a few deep truths about Faerie.

Dawnwalker, is self-dubbed a "feri huna shaman", and is another of my initiates with a site of their own. Um, look, it might seem odd to brag about my initiates where all the world can see me do it, but I am very blessed by the amazing people the Goddess has sent me to train. Dawn is a tricker extraordinaire, a loving heart, and an amazing magician. (Hm, that kind of describes all my initiates. Goddess, where do you find these people you send me, and how do you find so many of them?) Dawn's site has feri resources, pagan & occult clipart libraries, and info on herbal medicine. : I *have* to make public thanks for getting to use Dawn's domain, for free no less! I couldn't afford to buy more space for my site, so am now splitting my site between two domains, the Well -- my original and main domain -- and Dawn's. Thus, my site has been able to hold even more free stuff for my visitors! And I am also thus set up to keep adding great new stuff: new articles, reviews, wonderful goodies. Couldn't have done this without your gift of domain space, Dawn, thank you, thank you. I love my updated site, and as always, you are a generous soul.

The Witches' Web is Brad's, who is my spiritual grandson: he is a 3rd Road traveler; an initiate of one of my initiates. The Witches' Web is an on line store filled with magical goodies. Tell Brad I sent you.

WACKY JAC is fabulous. Great witchy designs on shirts, mugs, and bumper stickers! Sexy, fun and very pagan without being typical pagan products. Tell them you heard about them from me!

Charles De Lint is a fantasy writer whose books I recommend to students of Wicca, because his fantasies have better info in them about Faerie than most Wiccan how-tos. Scott Schulz is an initiate of mine. I am proud to have trained this bard; his poetry is as good as poetry gets.

Stir the Cauldron is my pal, Arwen's, site. She is wondrous so go enjoy yourself! She says of her site that it "Explores mysteries of gender and offers how-to's on incense making and bread baking...Rocks, tarot spreads, rituals, spells, poetry, myth and more....

Witch's Brew Online: an online magazine

Serpentine Music offers pagan music both to the public and as a wholesaler. Run by a very nice, very efficient lady, Anne Hill.

Wiccan Events Calendar!!!!!! This is a listing of Pagan festivals.

NativeWeb Home Page I love this page!

Traditions of Magic in Late Antiquity is an on-line exhibition from the University of Michigan Library

Every Celtic thing on the Web Clip art, groups, magazines, you name it!

ASTRAL SEAS is run by Tom and Pat Hooper, two generous people with an authentic sense of combining spirituality with business. They sell an excellent and extensive assortment of ritual incenses and oils, in addition to a unique selection of ritual tools. Let them know you heard of them here, whether you go to their online ordering catalog with shopping cart (retail and wholesale catalogs) or you write them for their snail mail catalog at:

Astral Seas

POB 228

Salem Missouri 65560

Here's the rest of my links to Shamanic, Faerie and Wiccan Resources

Search Engines so you can find MORE ON-LINE MAGIC

The Magical Mundane

Whenever you're weaving fate in the mundane realm, this section might help.

FIRST AID ONLINE A witch is always practical! However, I have not checked this site out personally, so can't endorse it per se. If you go to it, please tell me how it works out for you. Thanks!

Francesca's Links has lotsa links to other magically mundane pages, including links to help you spruce up your Web page. There's also sites about music, movies, ...

To submit your rituals, poems, articles, and bardic tales read submission guidelines. The site generates a great deal of email, so click here to discover how to best contact me. I welcome feedback about the site!

Thank you for sharing my magic!

Yours in the Realm of Mystery,
Francesca De Grandis

A member of:

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[of Francesca De Grandis](#)

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[While this page emphasizes The 3rd Road® Tradition of Faerie Shamanism](#)

[I welcome contributions about any compassionate, earth loving spirituality.](#)

[The Wiccan & Faerie Grimoire of Francesca De Grandis: defining on-line spirituality and web culture since 1995.](#)

[This site, inspired by the Faerie Folk, is where personal mysticism and writing of literary value](#)

[-- from a multitude of diverse community members --](#)

[combine to create soul-healing and spiritual wholeness.](#)

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[PRAYER TO THE GODDESS](#)

I know the Laws of Nature are you, Lady.
Keep me mindful that I step upon Your Body,
with your feet,
that my sorrows are Your sorrows,
and that a healthy priest makes all things sound.
I feel Your breath in the wind, and Your hand in mine.
Keep me sincere.
Give me Your work,
which is to be joyous,
and to tend all things, because all things live, of themselves,
and with Your spirit.
Your will through mine, so mote it be.

by Francesca De Grandis, copyright 1987

Goddess and God Invocations

RITUAL: HOW TO MEET A FAERIE

Wiccan Prayer of Gratitude

Wiccan Food Magic

A Wiccan Blessing for a Newborn

Love Spells

If Prophets Foretell I have gotten letters from so many folks with names like moonwolf, snow-wolf, old wolf, new wolf, ravenwolf, happywolf...that I thought this vision I had might appeal.

All the above material -- prayers, rites, spells... -- come from The 3rd Road, a branch of Faerie Tradition. In 1986, I created a body of liturgy combined with a new way of running energy to do spells, rites and trances. This has become a tradition called The 3rd Road

Growing Spell by Jane Lind. Jane, one of my first initiates, says that this ritual "was inspired by a friend wanting to conceive a child. With some simple adaptations, it can work well for any kind of familial abundance." Knowing Jane, that includes any definition you have of family, for example, adapting the ritual for a same sex partnership.

Yule Invocations - 1994 by Obsidiana. An excellent piece!

Yoga Mudra by Carrie Vadnais. This poem, its author explained to me, came as the result of the 3rd Road training.

FOR OUR LADY AND THE DEAD by armour garland. I was attending an open mike poetry reading in North Beach, San Francisco, land of the beat poetry movement. It was great fun in that I felt all we poets were acting out a parody of ourselves: the bar the reading was to be in had another event happening, so a PA system was dragged out into Jack Kerouac alley, right by City Lights bookstore, and we all read our poems on the street to each other, passers by, and tourists. Silly! I heard armour read FOR OUR LADY AND THE DEAD there. I love his poems but felt he had outdone himself with this piece. Its rhythms evoke earthy truths.

EVE by Annie Finch. Annie was in town the night of the above mentioned open mike and read there as well. One of my hidden (um, until now) agendas is to try to write

poems (I consider the prayers and other liturgy I write poems) and prose that couple literary value with in-depth spiritual awareness. I also look for poems like Annie's EVE to publish on this site: pieces that demonstrate the above mentioned coupling.

This untitled poem , by Victoria Wisdom, is both bold and feminine. In it Victoria shares a mystical, sensual view of romantic love.

A Way To End a Ritual by Geoffrey Cohen

A Blessing For Food by Geoffrey Cohen

Teen Prayer by Jonathan Schulte. I am grateful to have been touched by the spirituality in this young man's poem. Look past his misspelling and need to improve his grammar; the rules of grammar are easy to learn, and compare little to this beautiful prayer that touched me with its sincerity, and its devotion.

A Bed Time Prayer, for All Ages by Autumn FalconWolf. Simple, sincere, beautiful, real, effective, and poetry.

SPELL TO FREE ONESELF FROM EXCESSIVE COMPUTER ENCHANTMENT by Ian Lurking Bear

HAIKU, BY VICTOR ANDERSON, Grand Master of the Faerie Faith, from his forthcoming book

Poem: Gather in Circles

Poem: Once The Shaman's Cat

Poem: Untelling Creation by Scott Schulz

Poem: Another Day in the Garden by Scott Schulz

Poem: Amen by Scott Schulz

Poem: Hearth Wound Healing by Matthew Beachy

Evening Message by Phoebe Wray: when we truly follow Her path, truly follow Her path...

The Hanged Man And The Ten Of Swords by Mary Ann Murphy, whom I am proud to call a Third Road initiate.

Grasses They Grow by Raylene Abbott

The Crystal Mirror by Ennien Ashbrook

she holds me by 15 year old Anna Kongs

Faerie Queen by Jennifer Lewis, whose poem here gives us a vital, controversial message. You may not agree with everything she says, (I am not sure I do!) but she touches on a truth that I know all too well, and shares an insight that I am overjoyed to see someone other than myself revealing! Judging from this poem, Jennifer understands the dangers of the fey path, and knows that Faerie glamour can rob one of a real life.

Articles

My Three Souls Wicca Wonderland is an imaginary pagan retreat which is "Modestly priced at only \$3000 a day." This sarcastic, um, I mean insightful, parody is the result of an insane evening at my house during which my initiates Steven Tiongco, Molly Carter, Scott Schulz and I somehow ended up spending an hour and a half writing this nonsense, um, I mean creative outpouring of social criticism. I hope that like minded

mischievous web site visitors will take our chicanery in the spirit in which it is intended. Alison Harlow, one of my heroes, laughed heartily when she learned she is cited in this article as a workshop leader! BTW, a newcomer to the pagan scene may not enjoy this piece as much because of its in-jokes -- for example references to the schisms in the larger Faerie (as opposed to 3rd Road) community. Scott later wrote a song that accompanies the article.

Pagans and Bush I wrote this Feb or March 2001, in response to Bush's plans for government funding of faith-based community groups. But I will keep it on the site long term because it, and the prayer the article offers, addresses how all of us can be effective in serving others, whether that is as parents, community activists, strippers, lawyers -- whatever you do as a way to serve Goddess. I hope this article will kick off a series called Visions of Pagan Ministry Do you have thoughts regarding ministry? Check out the submission guidelines then send me your article, prayer, poem, or ritual!

A Vision of Service, Comments on Spiritual Respectability, and an Indictment of Pagan Priest(esse)s, Not to Mention a Personal Look at the History of This Site and Its Guiding Principles, by Francesca De Grandis. A long article with a long ridiculous title, personal stories, and probably too much indignation. :-)

LET'S TALK ABOUT * WATER * with Ian Lurking Bear. This awesome article is followed by a water rite.

What is FAERIE TRADITION

The Sabbats of Wicca: Because witches honor nature, they have eight festivals, or Sabbats, that mark the year as it turns through its seasons. This article gives basic information about these Sabbats, and includes both standard Wiccan information as well as my personal Sabbat lore and experiences, in other words, what I perceive the Sabbats to be.

Healing Prayer for the Community This multi aspected article includes my personal experiences dealing with media harassment and a prayer for healing planet and community.

Honoring the Earth And Ourselves Through Pagan Burial Grounds by Petherwin
Magic and Healing the Earth by Larry Cornett

Initiate Instructions by Ian Lurking Bear. I found this piece hilarious. It displays the impeccable wit I expect from Ian. And more, because it is even funnier than he usually can be, which is saying a lot! BTW, Ian is one of my initiates: could this piece possibly be a parody of me?

Magikal Improvisation by GoldenHawk. If this article from a reader of Be a Goddess! is not in the spirit of that book, nothing is. I am delighted I had an on-line meeting with this fellow: he emailed me about my site and my book, and thus I got to read this fabulous article. Thank you, Goddess.

Bardic Tales

The Goddess as Muse inspires Her storytellers who offer Her divine love, lessons and power through the magic of a well-woven tale.

The Bridge At Midnight Trembles: My Story of Quebec City by Starhawk. I told Starhawk I would love to see something of hers on this site. She sent me The Bridge At Midnight Trembles which I told her I loved and that it made my eyes water, my heart swell. (Goddess bless her for her writing and political work.) She responded by noting my words "Eyes water." Omigoddess, I had missed that! How funny! --> Her tale is a true story, a significant part of which is about tear gas! I of course had meant that I was deeply moved. I hope you will be too!

Winter's Thaw: Her Story by my initiate Francis Salmeri left me stunned. Where do these gifted people come from who study with me?! Um, yeah, I guess the Goddess sends them.

The Clay Pit by Elfself, goes down, down, down, chronicling the self-healing shaman.

Links to Shamanic, Wiccan and Faerie Resources

Below are favorite links. Scroll down to find my page with even more links. Special 03/01 thanks to Kristen O'Meara, who performed the ponderous task of checking every link in this Grimoire and ferreting out about 100 dead ones, so that I could sit down and key in updated link info for y'all. (Yup, I'm the site's webmaster)

The 3rd Road is: a living branch of Faerie shamanism; a Wiccan school; and a community.

WyldWytch's Web is not only the site of a magical, wonderful community servant, WyldWytch, but home of the on-line Be a Goddess! discussion group. Fey-spirited souls tend to be independent so being on the Be a Goddess! discussion list will not cause you to be swamped with mail, but you'll have access to connection with like-minded seekers. You need not have read Be a Goddess! to enjoy the list. Address any queries directly to WyldWytch.

A Midsummer Night's Dream Shakespeare told a few deep truths about Faerie.

Dawnwalker, is self-dubbed a "feri huna shaman", and is another of my initiates with a site of their own. Um, look, it might seem odd to brag about my initiates where all the world can see me do it, but I am very blessed by the amazing people the Goddess has sent me to train. Dawn is a tricker extraordinaire, a loving heart, and an amazing magician. (Hm, that kind of describes all my initiates. Goddess, where do you find these people you send me, and how do you find so many of them?) Dawn's site has feri resources, pagan & occult clipart libraries, and info on herbal medicine. : I *have* to make public thanks for getting to use Dawn's domain, for free no less! I couldn't afford to buy more space for my site, so am now splitting my site between two domains, the Well -- my original and main domain -- and Dawn's. Thus, my site has been able to hold even more free stuff for my visitors! And I am also thus set up to keep adding great new stuff: new articles, reviews, wonderful goodies. Couldn't have done this without your gift of domain space, Dawn, thank you, thank you. I love my updated site, and as always, you are a generous soul.

The Witches' Web is Brad's, who is my spiritual grandson: he is a 3rd Road traveler; an initiate of one of my initiates. The Witches' Web is an on line store filled with magical

goodies. Tell Brad I sent you.

WACKY JAC is fabulous. Great witchy designs on shirts, mugs, and bumper stickers! Sexy, fun and very pagan without being typical pagan products. Tell them you heard about them from me!

Charles De Lint is a fantasy writer whose books I recommend to students of Wicca, because his fantasies have better info in them about Faerie than most Wiccan how-tos. Scott Schulz is an initiate of mine. I am proud to have trained this bard; his poetry is as good as poetry gets.

Stir the Cauldron is my pal, Arwen's, site. She is wondrous so go enjoy yourself! She says of her site that it "Explores mysteries of gender and offers how-to's on incense making and bread baking...Rocks, tarot spreads, rituals, spells, poetry, myth and more....

Witch's Brew Online: an online magazine

Serpentine Music offers pagan music both to the public and as a wholesaler. Run by a very nice, very efficient lady, Anne Hill.

Wiccan Events Calendar!!!!!! This is a listing of Pagan festivals.

NativeWeb Home Page I love this page!

Traditions of Magic in Late Antiquity is an on-line exhibition from the University of Michigan Library

Every Celtic thing on the Web Clip art, groups, magazines, you name it!

ASTRAL SEAS is run by Tom and Pat Hooper, two generous people with an authentic sense of combining spirituality with business. They sell an excellent and extensive assortment of ritual incenses and oils, in addition to a unique selection of ritual tools. Let them know you heard of them here, whether you go to their online ordering catalog with shopping cart (retail and wholesale catalogs) or you write them for their snail mail catalog at:

Astral Seas

POB 228

Salem Missouri 65560

Here's the rest of my links to Shamanic, Faerie and Wiccan Resources

Search Engines so you can find MORE ON-LINE MAGIC

The Magical Mundane

Whenever you're weaving fate in the mundane realm, this section might help.

FIRST AID ONLINE A witch is always practical! However, I have not checked this site out personally, so can't endorse it per se. If you go to it, please tell me how it works out for you. Thanks!

Francesca's Links has lotsa links to other magically mundane pages, including links to help you spruce up your Web page. There's also sites about music, movies, ...

To submit your rituals, poems, articles, and bardic tales read submission guidelines. The site generates a great deal of email, so click here to discover how to best contact me. I welcome feedback about the site!

Thank you for sharing my magic!

Yours in the Realm of Mystery,
Francesca De Grandis

A member of:

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by Obsidiana

These invocations were written for Yule following the loss of someone very dear to me.

Great Goddess, I call on you this Solstice Night, I invoke your presence to be with me on this longest night, in this time - the dark night of my soul. May I find awareness of your presence, your love, guidance and protection, even when my senses do not perceive your presence, as at the Dark of Moon. Help me find my way through the utter blackness. Help me face the pain I don't want to feel by reminding me that the pain itself is a light in the dark. As the Moon reflects the light of the Sun, the pain of loss is a reflection of the love that is behind me. That light will never go out; its reflection will always be cast in my heart. In perfect love and perfect trust, I greet you!

O, Great God, Lord of Light and Life, I call on you this Solstice Night. I await your rebirth after this long dark night. Help me understand that the wheel turns in its continuous cycle, no endings and no beginnings, a never-ending circle with changes to mark the revolutions of the wheel. Allow me to appreciate and celebrate the light in my life each day as it comes, without the fear and apprehension of the darkness that follows as the wheel turns. Let me learn that the light that shines in my life, no matter how temporary,

may cause pain when it is extinguished, but that it also nourishes and strengthens me so I may endure the darkness. In perfect love and perfect trust, I greet you!

FOR OUR LADY AND THE DEAD
by armour garland

Mother
crooked men
have touched you
earth of your body shudders and kills
dust settles in the garden.
my name is everyone's name the living & dead,
through yours
my blood wants to be
dust, earth freeing
the people from the fissure
and stone,
& from the men.
Mother
crooked men have touched you &
they are telling your children right now
"die each day
in order that we may live", the men
who have only tasted machines,
who have only broken you open
tasting surface, & told
your children
to live
in houses built by men
barely covering their heads, told them w/ honor
to live in houses
built on your body, bruises & sores left after
the men had raped you, leading
your children to live
& dance on the weakest spots
of your flesh, the weak & broken earth, &
not knowing the body was bleeding.

Mother
i want to use my blood
to close the mouthes of men

Copyright 2001 by armour garland.

armour garland, b.1978; Poet, Composer, Singer/Songwriter, Co-Editor of Calliope Press, North Beach, San Francisco. Author of 3 chapbooks; working on 3 larger poetry

manuscripts, a novel, and a number of Lo-Fi musical projects under the name GirlChocolate.

EVE

by Annie Finch

When mother Eve took the first apple down
from the tree that grew where nature's heart had been
and came tumbling, circling, rosy, into sin,
which goddesses were lost, and which were found?
What spirals moved in pity and unwound
across our mother's body with the spin
of planets lost for us and all her kin?
What serpents curved their mouths into a frown,
but left their bodies twined in us like threads
that lead us back to her? Her presence warms,
and if I follow closely through the maze,
it is to where her remembered reaching spreads
in branching gifts, it is to her reaching arms
that I reach, as if for something near to praise.

Annie Finch's books of poetry include *Eve*; the forthcoming epic poem *Marie Moving*; and *Calendars* (a 2000 National Poetry Series finalist). She has also written and edited several books about poetry. She is Associate Professor at Miami University of Ohio.

Victoria Wisdom is the author of this next, and untitled, piece.

Words gone unspoken:
To my lover:

You gratify me like dirt.
I want to sink into you
and be.
Just be.

You are compost
brimming with life
and your breath is sweet.
I am drunk with ecstasy.
We are one.

The sun, the moon, clouds and rain,
microbes and insects take and give back again.
You in me and I in you.
We are both together.

In the compost
in the sun
in the rain.
Together as one,
distinct and different
yet at one remain.

The sun, the moon, the clouds and rain,
cycles of life and death.
apart -- together
together an exhilaration
Now together

Stars shine from long ago and far away.
The planets reflect the Sun;
they go forward and retrograde.
We embrace with melting desire.
For a season we rest,
but never retreat
Never far from the other.

Yoga Mudra
by Carrie Vadnais

My body is a gateway
A dam
A guardian
A sphinx

Threatened,
Pulls tight - shut and protect all of my self
Opened,
Coaxed,
Allowed to relax,
Permits entry to the valid claim
Given permission, it allows the flow

Talker is breath-watcher
Body relaxed is a key to the gate
Mind controls and watches breath
Godself is free to dance.

To dance with Krishna,
Dian y Glas,
The Blue God with the sweetest flute,

Itself - to join with and Be the whole of It-Self,
And dance.
To share love, joy and ecstasy;
Three souls, aligned and clear.

My body is a gateway, a sphinx.
Can you answer the riddle?

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revolutions of the wheel. Allow me to appreciate and celebrate the light in my life each day as it comes, without the fear and apprehension of the darkness that follows as the wheel turns. Let me learn that the light that shines in my life, no matter how temporary, may cause pain when it is extinguished, but that it also nourishes and strengthens me so I may endure the darkness. In perfect love and perfect trust, I greet you!

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have touched you
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dust settles in the garden.
my name is everyone's name the living & dead,
through yours
my blood wants to be
dust, earth freeing
the people from the fissure
and stone,
& from the men.

Mother
crooked men have touched you &
they are telling your children right now
"die each day
in order that we may live", the men
who have only tasted machines,
who have only broken you open
tasting surface, & told
your children
to live
in houses built by men
barely covering their heads, told them w/ honor
to live in houses
built on your body, bruises & sores left after
the men had raped you, leading
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and came tumbling, circling, rosy, into sin,
which goddesses were lost, and which were found?
What spirals moved in pity and unwound
across our mother's body with the spin
of planets lost for us and all her kin?
What serpents curved their mouths into a frown,
but left their bodies twined in us like threads
that lead us back to her? Her presence warms,
and if I follow closely through the maze,
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that I reach, as if for something near to praise.

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To my lover:

You gratify me like dirt.
I want to sink into you
and be.
Just be.

You are compost
brimming with life
and your breath is sweet.
I am drunk with ecstasy.

We are one.

The sun, the moon, clouds and rain,
microbes and insects take and give back again.
You in me and I in you.
We are both together.
In the compost
in the sun
in the rain.
Together as one,
distinct and different
yet at one remain.

The sun, the moon, the clouds and rain,
cycles of life and death.
apart -- together
together an exhilaration
Now together

Stars shine from long ago and far away.
The planets reflect the Sun;
they go forward and retrograde.
We embrace with melting desire.
For a season we rest,
but never retreat
Never far from the other.

Yoga Mudra
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My body is a gateway
A dam
A guardian
A sphinx

Threatened,
Pulls tight - shut and protect all of my self
Opened,
Coaxed,
Allowed to relax,
Permits entry to the valid claim
Given permission, it allows the flow

Talker is breath-watcher
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Bardic Magic

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reflection of the love that is behind me. That light will never go out; its reflection will always be cast in my heart. In perfect love and perfect trust, I greet you!

O, Great God, Lord of Light and Life, I call on you this Solstice Night. I await your rebirth after this long dark night. Help me understand that the wheel turns in its continuous cycle, no endings and no beginnings, a never-ending circle with changes to mark the revolutions of the wheel. Allow me to appreciate and celebrate the light in my life each day as it comes, without the fear and apprehension of the darkness that follows as the wheel turns. Let me learn that the light that shines in my life, no matter how temporary, may cause pain when it is extinguished, but that it also nourishes and strengthens me so I may endure the darkness. In perfect love and perfect trust, I greet you!

FOR OUR LADY AND THE DEAD
by armour garland

Mother
crooked men
have touched you
earth of your body shudders and kills
dust settles in the garden.
my name is everyone's name the living & dead,
through yours
my blood wants to be
dust, earth freeing
the people from the fissure
and stone,
& from the men.
Mother
crooked men have touched you &
they are telling your children right now
"die each day
in order that we may live", the men
who have only tasted machines,
who have only broken you open
tasting surface, & told
your children
to live
in houses built by men
barely covering their heads, told them w/ honor
to live in houses
built on your body, bruises & sores left after
the men had raped you, leading
your children to live
& dance on the weakest spots
of your flesh, the weak & broken earth, &
not knowing the body was bleeding.

Mother
i want to use my blood
to close the mouthes of men

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Bardic Magic

Evening Message
by Phoebe Wray

I am walking, Mother,

the way you told me
the Way you told me
barefoot
hatless
it is snowing
and I am not cold.

I am dreaming, Mother
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open
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all is brightness
and I am sheltered.

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by Geoffrey Cohen

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goddess guid me though the night
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Learn Wicca

SPELL TO FREE ONESELF FROM EXCESSIVE COMPUTER ENCHANTMENT

On-line lore: Ian sent me this piece about computer enchantment, then said that he would also be sending it to some friends via email, and he hoped it made the rounds via email, did I still want to publish it? I decided to go ahead with it because I love the piece (and need to do the spell myself, by the way!) Well, the article finally made it back to me via email via a friend via one of her friends via who knows how many others. Thus goes the on-line tradition and transmission of magic. And now: the spell:

Many good folk have found themselves ensnared in a growing web of computer generated artifice and glamour. While computers are sometimes a useful tool, one must take care to have a healthy relationship with them. If you have found that they seem to be draining your time and energy away, or slowly invading your soul, then this spell is for you. If you are seeing pixels, icons, and dialog boxes in your dreams, it may already be too late, but give this spell a try anyway.

0. Seat your self comfortably in front of your computer, turn it on, and start one of your favorite programs. Light a candle somewhere in plain view. Non photo blue is the best color for the candle, though any color will do.

1. Breathe deeply in sets of five breaths until you feel light headed and jumpy. (Actually other numbers than five will work. It is important that the number be greater than three and NOT a power of two (2,4,8,16... etc) since computers are ruled by powers of two. Prime numbers work best, since computers have the least power over prime numbers, a basic principle of computer cryptography.) Squirm in your seat and giggle if you feel the need to do so.

2. Visualize a vast web of connection flowing through the computer screen to all the others who are on line, especially your on line friends and relations. If appropriate, see if you can become erotically aware of any of them in this process.

3. You are now ready to employ the mantra for this working. The mantra comes from one of techno culture's wise elders and prophets, Marshall McLuhan. It is as follows: "The medium is the message." Breathe deeply five times again and begin to do things on the computer. Chant "The medium is the message.", click the mouse or type a word, and chant the mantra again, until you have repeated the mantra five times. Focus on the image of the screen independent of any assigned meaning it may have. If may be helpful to set text on the screen to a nonsense font such as Symbol or Dingbats, if possible. Lean back and let your hands fall away from the keyboard or mouse while scrying into the screen. Be open to whatever messages it has for you.

4. Breath in sets of five again, and focus your attention at the candle flame. When you are ready, chant the mantra "The medium is the message." five times at the flame, pausing to breathe three times between each repeat. Relax, and continue to focus on the flame. Be open to whatever messages it has for you.

5. If you had trouble focusing on the candle flame due to distraction from the computer screen, or if you feel that this excercise has been ridiculous and ineffectual so far, you may wish to attempt the following visualization. If you are feeling relaxed and

empowered at this stage, you **should** skip to the next step.

The visualization:

Close your eyes and breath deeply to enter a trance state.

Imagine a vast musty space such as the interior of a warehouse. Feel the air currents, smell the slightly stale air, hear the faint reverberations.

You are flying through this vast space in the darkness on moth wings. Two glowing lights can be seen, and you fly toward one of them. The light is dazzling and flickering like the beating of your wings. It is colorful and dancing. You try to grow closer to this light, but a hard layer of glass holds you back. You beat against the glass desperately, seeking a way around it. Finally you fall back from it exhausted.

You then see the other light again, and it is warm, sensuous, and undulating. You fly toward its friendlier glow. This new glow envelops and welcomes you until suddenly in a hot flash, it has engulfed you, and all sign of the previous flickering light is overwhelmed in a pulsating wave of ecstasy. The glowing light is all, and the heat unbearable.

Then there is a sudden coolness and the light shatters into millions of stars in the blackness of space. Your ashes float through space until they start falling toward a beautiful blue green planet. You fall through its atmosphere and into the clouds. The clouds rain on the ground below and you are carried by the cool water into the rich welcoming earth where seeds sleep ready to burst forth in new growth. Realize that this earth is the same as the ground beneath you, and return to the room, opening your eyes if haven't already.

Yes, if the simpler part of this spell doesn't seem to be working, really DO this visualization. Just reading it as a story will not have the same effect. If this doesn't shake your soul loose from the screen, you may wish to seek a friendly exorcist. In any case, continue to the next step.

6. Turn the computer off. A complete power down, including the monitor. Come on, you can do it. If any internal voices are telling you not to bother with this step, examine where they are coming from and what motivates them.

7. Return to the candle. Visualize a vast web of connection flowing from the candle flame to others you know, spanning across the earth. If appropriate, see if you can become erotically aware of any of these others in this process. When you feel you have extended this visualization as far as is comfortable, pull slowly back to yourself and the room you are in.

8. Relax and meditate on what you have experienced so far for about five minutes. Even if all you have experienced is amusement or boredom, take note of this, and reflect upon it.

9. Get up and stretch thoroughly. Open a window or door to the outside, even if you have to walk a long way to do this, and offer a breath to the spirit of the wind. Look up to the sky, and down toward the earth. If any energy feels excessive, wound up, or nervous, let this flow down to the earth.

10. Cleansing afterward is recommended. A white sage smudge and/or a calming bath would help accomplish this, for example.

11. If you have experienced anything noteworthy, write about this, by hand, away from your computer.

12. Rinse, repeat as needed.

All rites reversed, copy this rite anywhere. To obtain the author's blessing for this, spin three times clockwise and tap a nearby piece of wood.

Ian Lurking Bear, 1996

To go back to the main page of Francesca De Grandis's Wiccan & Faerie Grimoire

Francesca De Grandis's Home Page
<http://www.feri.com/frand/Wicca9.html>
64 captures
17 Jan 1999 - 7 Aug 2023
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About this capture
Wiccan Poems

Gather in Circles
We should gather in tribes
at dawn spiderwebs still
caught on our faces dance
our thanks turn up our palms
toward the sun work
our muscles carving wood
make knives cut through ripe
fruit split stones
We should circle fires at dusk
salty skin stamping our bones

into dirt jump toward the moon
entangle each other's body
sweaty from the dance full
after spicy dishes and we know
how love works

by Violet

Once The Shaman's Cat
Reincarnated
from an ancient brother
of the earth and sky,
he comes each night
to the foot of my bed.
His presence is pietistic
in the hour of the wolf,
tucked small, eyes clenched
in spectral consultation.
Medicine wisdom
perceives the ache
in my bones--he prescribes,
then lightly creeps
to the area in question
and lies down on the pain.
His chant is like the vibration
of a distant fire dance
drawing out the evil,
expecting no more return
than to share the heat
of the living.
by Harry Thomas Brashear

HAIKU, BY VICTOR ANDERSON,
Grand Master of the Faerie Faith, from his forthcoming book

1.
My thoughts are petals
floating on the serene lake
of inner selfhood.

2.
For Emperor Hirohito

The pearl of our hearts
shines with Amaterasu

yet his light remains.

3.

Silently clapping
one hand without the other
what a waste of time.

Back to Francesca De Grandis's Wiccan & Faerie Grimoire

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<http://www.feri.com/frand/Wicca9.html>

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52 captures
29 Feb 2000 - 7 Aug 2023
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About this capture
Untelling the Creation

At the end of those days
When Hel had frozen over...
Well, when Hel had frozen over everything She wanted to freeze over,
And when Time put His hourglass back in the cupboard,
And when every dreamer in a dream could dream a world entire for others to
learn to dream,

The White Goddess said to the Horned God, Come. Here.

And so, He who had come and be-come so many times before,
He came,
And reintegrated His horniness with the Green God's snakiness,
For, at last, the achiness of His Hunt was enough.

And the White Goddess desired even more that horny snakiness,
Or maybe she just wanted that snaky horniness,

Thus, the White Goddess said to the Green God, Come. Here.
And so, He who had blown the world over for a Kalpa and a half,
He came,
And recombined the gust of His gales with the Blue Consort's devotion,
For, at last, the motion of His blowing was enough.

Well, what White Goddess could resist a lover absolutely empowered and
absolutely adoring?
This White Goddess could not,

This White Goddess said to the Blue Consort, Come. Here.
And so, He who had served and serviced Her in the timeless place of being in
love,
He came,
And merged His passion with Miriel's beauty,
For, at last, the duty of His daily wise was enough.

Yet the bringing together of all these things was glorious,
And the Universe was brimming with the light of beings being fully themselves
and being fully fulfilled,
But something nagged at the mind of the White Goddess.
She saw a hand-mirror propped against an uncarved stone,
And behind that hand-mirror she saw a Shadow,
And in the seeing of that Shadow she remembered a lover who had left her
long,
long ago.

And so She went into that one remaining dark place,
And there She found the last unmined gem of compassion still weeping
For every love that had gone unrequited,
For every severing that had never quite healed,
For every loss and loneliness,
For every potential happiness left sealed.
The White Goddess reached out
And in the ringing reconciliation of hug
She came,
She emptied,

She swallowed all darkness, all light.

And all that was left was Her emptiness, Miriel and the mirror.
The Goddess and Miriel delighted in making love in front of the mirror.

And, finally, They said to one another, Come. Here.
And so, Emptiness and Form at the height of the tension of play,
They came,
And reunited Her image with Her being
For, at last, Her seeing was enough.

And so She took a walk
In the forest of every tree that had ever been,
And asked of them, Who is the most beautiful of all?
And everything that had ever been just laughed.

And laughing as well, the Goddess turned to the Witness and said, Come.
Here.
And so, You who had seen all these things and spoken of them with the
certainty
of vision,
You came,
And joined You to everything that was and is and is yet to come,
You who were never truly parted.

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54 captures
22 Oct 1999 - 7 Aug 2023
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12
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About this capture
Another Day in the Garden

Teach us another Ha-prayer, Francesca,
The same as all the other Ha-prayers.

The Empress has know-clothes,
And dances like a Fool,
The naked Universe laughing.
Do a Ha-prayer before a Ha-prayer
To prepare for a Ha-prayer.
Ha Ha Ha:
You are the prayer.
Fetch me coruscating pink possibility,
The living of insane interpretation.
Vampire faerie rose-bud,
Dammit, love me and
The sewer-stench fertile return.
And you have to say,
O.K., O.K.,
I accept it all:
I am a broken lawn-gnome,
But I will embrace the Goddess.
And She would have to say,
I love lawn-gnomes!
I will set you in my Garden,
And you will be my favorite.
And so you stand in the Garden
With all Her favorites,
A single apple from the Tree of Life
Dangling 3.5 centimeters
From your cast-iron hand.
Someday I will bite
That juicy-sweetness.

--Scott Schulz All rites reversed. Use what you will.

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52 captures
22 Oct 1999 - 7 Aug 2023
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About this capture

Amen

Only,
There aren't any Somedays,
Just a handful of Nows:
The acorns of future memories
Unthinking stuck
In the pockets of habituation.
Good-bye class and classmates.
It is time to break the shell
That protects us in our seeking.
We will stretch
Hard into dirt,
Hard into sky,
Hard into the Oaken glory of who we are.
Yes.
Go and be who you are:
The Body of Christ,
The Goddess of Body,
The manifest Song of Faerie

--Scott Schulz All rites reversed. Use what you Will.

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52 captures
9 Nov 1999 - 7 Aug 2023
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2004 2006 2007

About this capture
Hearth Wound Healing
By Fire and Earth
By Passion. By Snow.
This is the way a witch grows.
Tears of the Mother,
Cleanse me.
Breath of the Father,
Charge me.
Have I never looked into your eyes?

Have you never touched my tears?
Standing in the hallway, my shoes by the door.
The wind is in your hair.
I'm frozen by this feeling;
Are you turning inside, or turning away?
My heart is open to death and cleansing.
My heart is closed. I will reflect.
My heart is open in pursuit of safety.
My heart is closed. I will protect.
Clear away the blocks to beauty.
Clear away the blocks to bounty.
Clear away the blocks to splendor.
Dark Mother, womb of all.
I bid thee, be round me. Heal and Bless.
I need your strength when mine is spent.
Lord, my god; I feel your spirit, your rugged heart.
Heavy horn in hand, raised to lips.
Call me to the warrior's hall.
I'm called to courage. I'm called to stand.
Clear away the blocks to beauty.
Clear away the blocks to bounty.
Clear away the blocks to splendor.
And so I search through new found courage.
I work with new born skills.
I seek with immortal eyes.
I speak with open soul.
"I am rare.
This is home.
Bring drink to our table.
I've prepared the feast."
Clear away the blocks to beauty.
Clear away the blocks to bounty.
Clear away the blocks to splendor.
By Fire and Earth
By Passion. By Snow.
This is the way I grow.

(c) 1996 Matthew Beachy

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79 captures
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29
2005 2006 2007

About this capture
Learn Wicca / Wicca 101 / Faerie Tradition

Bardic Magic

Evening Message
by Phoebe Wray

I am walking, Mother,
the way you told me
the Way you told me
barefoot
hatless
it is snowing
and I am not cold.

I am dreaming, Mother
the way you taught me
the Way you taught me
open
smiling
all is brightness
and I am sheltered.

I am living, Mother
the way you sang me
the Way you sang me
sweetly
joyous
the song is new
and I know the notes.

Copyright, Phoebe Wray

A Way To End a Ritual
by Geoffrey Cohen

Now a great and difficult task still remains:

to bring what we have done here and now back into the mundane!

Why, you ask, must we do this?

Because this is where most of us spend most of our time.

Because this is the plane that really needs it.

How can this task be accomplished?

By spending a few moments each day remembering what we've done here and now,

By remembering and taking a few moments each morning,

and dressing ourselves again in beauty,

in the beauty of our spell.

YOU NOW KNOW HOW!

By looking around you each day and seeing where magic has touched others;

Perhaps even by responding as if it is your spell you're seeing.

For it is!

And how would you react to seeing your desire

opening up into full glory,

out of the blue,

at work or at school,

at the park or in a store,

or even on the bus?

THAT'S WHAT THERE STILL IS TO DO!!!

Copyright, Geoffrey Cohen 1996

A Blessing For Food

by Geoffrey Cohen

Thank you food for sacrificing yourself for me.

For your death provides me with life.

Your energy becomes my energy,

and I become you.

So I pray to you to share with me what gifts you can,

and I thank you and honor you.

Blessed Be!.

Copyright, Geoffrey Cohen 1996

Teen Prayer

by Jonathan Schulte

goddess guid me though the night
as i leurn your old ways.
Teach me the way to fallow your path
dont let me go astray.
As i study leurn and practice
make my day all it can be
Keep me in mind as i work my rituals
Dont let evil seep in my heart for i love you so

A Bed Time Prayer, for All Ages
by Autumn FalconWolf

Lady feed us at your breast
Lord protect us in our rest
Brightest Blessings! is the call!
Family, coven, clan and all.

The main page of The Wiccan & Faerie Grimoire of Francesca De Grandis
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57 captures
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About this capture
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Bardic Magic

If Prophets Foretell
by Francesca De Grandis

If prophets foretell the wolf
will hunt you,
and their visions add that this wolf
will maim you, then claim your life,
stalk the wolf,
to his lair.
Live there with him,
feed him,
mate with and love him.
And learn from him.

You cannot forestall who you are, who you are meant to be.
The wolf is your destiny.
Gain any gifts a wolf can give you, and
wear its' skin while both you and it still live.
Grow old with him,
for seers say he will claim your life.
That is not a prophecy that he will kill you;
the wolf will consistently give you great joy,
if you follow my instructions.
If you do not, the prophecy will still come to pass
but you will lose much of life's happiness.

copyright, Francesca De Grandis, June 94

The Hanged Man And The Ten Of Swords
(For my father, who died 10 years ago, at Samhain)
by Mary Ann Murphy

After the storm,
one broken branch still
bears the weight of
my small self.

I am the last, tattered leaf left
trembling on that hoary old oak
I always thought of
as you.

The oak is a skeleton now,
its life blasted by the wind
of the year's dying. Nothing --
not even an oak's strength --
could deflect that blade.

Not even the love of the leaf
for the wood.
So love that clings is worse
than useless, but that is the sum
of what the leaf knows.

The cards say this:

Fall,
and the earth catches you.
Then the naked branch
caressing the moon's face

will bear only light.

Grasses They Grow
by Raylene Abbott

I like to go out in nature and collect my own herbs. One day I was collecting all different kinds of slender grasses. I would sit in the field and weave them into blessing rings. A little grass here and a teasle weed for a head and abracadabra I had made angels out of all kinds of wild things. That night I was awakened by the voice of my White Magic Grandmother's, singing to me this collecting song:

Grasses they grow.
The rain falls down.
Cycles and seasons go round and round.

Oh the moon she waxes
And the moon she wanes.
Thirteen moons in the Earth's domain.

The tides go in and the tides go out.
Teaching you magic is what it's about.
We are the grandmothers here to reveal
Mysteries and magic usually concealed.

Love be your torch
And Wisdom your way.
Open to our Presence
For our Blessing this day.

Raylene is the author of "A Garden of Woman's Wisdom" and she produced the "Garden Speaks" video. She works extensively with the plant kingdom, both practically and spiritually.

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About this capture
Learn Wicca / Wicca 101 / Faerie Tradition

Bardic Magic

If Prophets Foretell
by Francesca De Grandis

If prophets foretell the wolf
will hunt you,
and their visions add that this wolf
will maim you, then claim your life,
stalk the wolf,
to his lair.
Live there with him,
feed him,
mate with and love him.
And learn from him.

You cannot forestall who you are, who you are meant to be.
The wolf is your destiny.
Gain any gifts a wolf can give you, and
wear its' skin while both you and it still live.
Grow old with him,
for seers say he will claim your life.
That is not a prophecy that he will kill you;
the wolf will consistently give you great joy,
if you follow my instructions.
If you do not, the prophecy will still come to pass
but you will lose much of life's happiness.

copyright, Francesca De Grandis, June 94

The Hanged Man And The Ten Of Swords
(For my father, who died 10 years ago, at Samhain)
by Mary Ann Murphy

After the storm,
one broken branch still
bears the weight of
my small self.

I am the last, tattered leaf left
trembling on that hoary old oak
I always thought of
as you.

The oak is a skeleton now,

its life blasted by the wind
of the year's dying. Nothing --
not even an oak's strength --
could deflect that blade.

Not even the love of the leaf
for the wood.
So love that clings is worse
than useless, but that is the sum
of what the leaf knows.

The cards say this:

Fall,
and the earth catches you.
Then the naked branch
caressing the moon's face
will bear only light.

Grasses They Grow
by Raylene Abbott

I like to go out in nature and collect my own herbs. One day I was collecting all different kinds of slender grasses. I would sit in the field and weave them into blessing rings. A little grass here and a teasle weed for a head and abracadabra I had made angels out of all kinds of wild things. That night I was awakened by the voice of my White Magic Grandmother's, singing to me this collecting song:

Grasses they grow.
The rain falls down.
Cycles and seasons go round and round.

Oh the moon she waxes
And the moon she wanes.
Thirteen moons in the Earth's domain.

The tides go in and the tides go out.
Teaching you magic is what it's about.
We are the grandmothers here to reveal
Mysteries and magic usually concealed.

Love be your torch
And Wisdom your way.
Open to our Presence

For our Blessing this day.

Raylene is the author of "A Garden of Woman's Wisdom" and she produced the "Garden Speaks" video. She works extensively with the plant kingdom, both practically and spiritually.

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About this capture

Learn Wicca / Wicca 101 / Faerie Tradition

Bardic Magic

The Crystal Mirror

by Ennien Ashbrook

Dissatisfied with the words used - and misused - to describe the laws of cause and effect, I embarked on a dreaming to learn more. I woke from a dream with an image clear in my head:

The Crystal Mirror:

Pebbles dropped in pools ripple

Cause and effect

Ripples colliding

With other ripples in turn

More than one stone

A butterfly's wings

Fluttering in the breeze

Colliding jet streams

A streamer of light

Strikes a cluster of crystals

Many rainbows

The Crystal Mirror
Cause and effect affects
Much more than just you.

she holds me
by Anna Kongs

she holds me in her arms
a symbol of her fruitious womb
and i not dare take a breath
for i fear to break the sacred smoke in it's everlasting silent dance
Great Mother
hold me
love me
be all around me
in their eyes i see you
playful
shy
pure
full of love
and beutiful mystery
and i love you

Faerie Queen
by Jennifer Lewis

Once I was born to the outside world a different being,
and I shown brighter than anything.
Even...translucent
Then one day all my shallow fairy emotions
disappeared.
And everything I was, or would be
disappeared.
I was no longer as bright, or as translucent.
And all my shallow fairy emotions turned to love for
one human man.
With him loving me, and I loving him
I never return to become the queen
I had always longed to be.
For love is a greater magic than all of fairy
magic.

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one human man.
With him loving me, and I loving him
I never return to become the queen
I had always longed to be.
For love is a greater magic than all of fairy
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About this capture
My Three Souls Wicca Wonderland
Crazy Shaman's Retreat

featuring Alison Harlow, Godzilla and Jesus Christ

A week-long funfallooza

filled chock-full of pagan delights!

Everyone in the United States will be initiated, or taken down to the river and baptized.

Modestly priced at only \$3000 a day.

Workshop Topics:

We're looking forward to a wonderful week of Wiccan Workshops, featuring several great new schism workshops catering to the special needs of Faerie Tradition!

€ How to Psychically Identify and Exploit Other People's Wounds

€ The Hellow Kitty Qabbalah (Includes Pokemon correspondences. Compatible with Power Rangers.)

€ Pagan Psychopathology

€ How to Tell if You've Met the Real Satan

€ Sarcasm, Schism and Moral Superiority

€ Widening the Schism Within

€ How to Bridge the Gap between Faerie and Feri

€ Beekeeping (taught by Melissa O'Farrell, who hopes in the process of teaching this workshop to learn how to keep bees)

€ How to Declare Yourself as the Real Head of the OTO

€ Practical Mysticism: How to Charge a Lot for Your Workshops (there will be a fee for this one. No one admitted without a hand stamp.)

€ The Wild Disassociation Game (Take a break from your Shamanic journeying to play a game! Everyone has to name one thing that they're not.)

€ Banal, Discursive Prose for Pagan Publication

€ The Choosey Beggar's Guide to the Pagan Universe

€ The Pre-Celtic Development and Use of White-Out (taught by Frank Grady)

€ Conclusive Evidence for the Complete Lack of White-Out Usage Among Pre-Celtic Peoples (taught by Melinda O'Hair, formerly Melinda Grady)

€ Power Ranger Pathworking

€ Hello Kitty as a Pagan Icon

€ The Pre-Celtic Use of Paper Clips as Ritual Tools

€ Initiation: The Wound that Never Heals

Special Events:

€ The Iconoclast's Ball: Come as your favorite saint! Or if that's not your style, come as your favorite god, or come as Madonna.

€ Aleister Crowley Survivalist Camp

This parody was written by Francesca De Grandis, Steven Tiongco, Molly Carter, and Scott Schulz.

Scott went on to write the following lyrics, to be sung to the tune of Walking in a Winter Wonderland. The title however is Steve's. Some of the song only makes sense if you know Wicca, particularly the 3rd Road tradition, and there is one reference you might understand only if you had been to my home, where I keep a shell filled with mud so that I can dab a bit of sacred earth onto foreheads before a ritual. And with that:

Wicca Wonderland

My three souls
Are you listening?
In the shell
Mud is glistening.
A beautiful Rite
Ecstatic tonight
Casting in a Wicca Wonderland.

Gone His way
Is the One God.

Here to play
Is a Horned God.
He sings a love song
As we go along
Casting in a Wicca Wonderland.

In the Meadow we will breathe in Mana
Then invoke the Moon by Drawing Down.
We will see Her clad in white, Diana.
And we will pull more Mana from the ground.

Later on
We'll conspire
As we dance 'round the fire
To feed and emblaze
The Cone that we raise
Sending in a Wicca Wonderland.

In the Meadow we will have a feast now
And we'll share what we have seen and felt.
We will praise that we do know at least how
To be a witch, a faerie, shaman, celt.

When we send
Ain't it thrilling
As we spend
All we're willing?
We frolic and play
The Faerie Trad way
Closing in a Wicca Wonderland.

Hugging in a Wicca Wonderland
Parting in a Wicca Wonderland.

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47 captures
17 Jun 2001 - 10 Apr 2021
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About this capture
Learn Shamanism / Classes in Wicca / Faerie Tradition
The Wiccan & Faerie Grimoire of Francesca De Grandis:
defining on-line spirituality and web culture since 1995.

Visions of Pagan Ministry -- #1:
Pagans and Bush
by Francesca De Grandis

Dear site visitors,
Regarding President Bush and Wiccans:

I am blessed that, as a full-time minister, I do a great deal of work as a spiritual counselor. Among those I counsel are battered women, rape survivors and other people in crisis. I do what I can to help them heal their spirits, and when necessary I refer them to appropriate agencies. I have done this work since the seventies, and, like clergy in many community-based positions, I manage to do it without a great deal of funding. Nevertheless, this article is not about Bush's decision to withhold funding from pagan clergy.

I am not an overtly political being: I try to heal peoples' spirits. And that is a deeply political act, because when a person's soul is whole, he or she can be a productive community member, helping this country and planet prosper, and being an active agent for positive change in the local and global community. Nevertheless, I don't know where I stand on the idea of government funding for religious organizations.

But what I do know, and the reason I write this to you, is that there are too few ministers of any religion actively engaged in grass roots community efforts. Too little clergy is available to help stop domestic abuse, guide pregnant teens, deal with drug addiction, and so on. I am a full-time pagan minister and devoted to the people I try to serve. Bush's willingness to discredit Wiccan ministers attempting to serve the community disturbs me deeply. Ministers of all faiths are God(ess)'s hands, trying to carry on God(ess)'s work. Ministers need the prayers, not the disavowal, of the community.

The power of prayer is immense and can change everything. So I wrote the following prayer, which I hope you will make right this minute:

"May all those who truly minister,
regardless of their religion,
whether or not they have credentials or title,
whether they minister to their family, friends, community of humankind, animal kind or
natural resources,
whether they tend a forest or the planet,
be supported in their work.
May they find all they need to have effectiveness, peace and wholeness in all their
days."

If you pray regularly, I ask you recite the prayer occasionally.

Thank you!

May religious freedom burn brightly in this country, hand in hand with effective
community action,

Francesca De Grandis

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The main page of The Wiccan & Faerie Grimoire of Francesca De Grandis

Learn about Be a Goddess!, a book about applying spirituality to your daily life so that
you can be happy!

Visit with Francesca for counseling (or call it spiritual guidance or shamanic counseling)
to further your inner and outer goals.

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About this capture
Learn Wicca / Wiccan Classes / Faerie Tradition
The Wiccan & Faerie Grimoire of Francesca De Grandis:
defining on-line spirituality and web culture since 1995.

A Vision of Service, Comments on Spiritual Respectability,
and an Indictment of Pagan Priest(esse)s, Not to Mention
a Personal Look at the History of This Site

and Its Guiding Principles
by Francesca De Grandis

When I first put up the site in 1995, the web's potential for free education was so obvious to me that I didn't realize that I was doing something that almost no-one else was. By paying only \$25 a month, I was publishing spiritual material for lots of folks -- articles, poems, rituals. If I had paid more attention I might have noticed that most, if not all, of the pagan sites up at that point were mostly links to other sites, or were to promote an organization. But, and I make no bones about it, I am rabidly devoted to service, so I am very busy, in fact was too busy to notice what other web masters were doing.

So I was surprised (duh!) when the Grimoire started getting lots of attention from the on-line spiritual community, not to mention the mainstream web folks.

When I was notified of having received the Netguide Gold Award for best of the web, I thought it was a promotional letter. Then a friend said it was a real and coveted award. I asked why I would have received it and he explained that my site was high-content. Others weren't? You can better understand my oblivion if you realize that I am off in my own world: I live in a world of my own creation, in which the priority is beauty (I am a musician and poet), and healing others, as well as educating folks. The healing and helping is not done out of any selfless nobility. Far from it. I do it because helping others feels sooooo good, it feels better than just about anything. Anyway, I am so involved in this world that I sometimes forget to step back and get enough of a bird's eye view of it to realize that someone might notice that 1,000s visit me in this world I have visioned, that I have had a far reaching impact through what is in this world: my face to face teaching in the US and Britain, this site and my HarperSanFrancisco book, *Be a Goddess!*, my psychic readings, my music, and so on. Weird of me to forget that, huh? Hm, maybe not, I would like to think I am so into what I am doing, so focused in the moment, that I am a bit oblivious of the definitions thereof. I'll have to check in and see if that's true. If I ever have time. :-)

Nowadays, I see a lot of pagan sites with rituals and other real content instead of just links or info about their organization -- and that's so wonderful. I hope I inspired it. The funny thing is, I've realized after years of being the first person to do something, that once you innovate, folks take it as a given, and follow suit without even thinking about it. In any case, I hope I helped create this, because the web has so much potential for education, and it is instead far too caught up with America's typical preoccupation with bells and whistles. (Boy, it's great to be able to get away with saying that -- no-one can say its sour grapes on my part since my site, and the rest of my work, have always done so well despite bucking the trends.) I don't expect to change the American focus on flash and form over content; but I am having a hell of a good time helping folks out with my teaching and healing work.

When *The Web* (a hard copy magazine with a distribution of 200,000) ran its first feature on me I was happy. And shocked. Then they called me to interview me for a

second feature. This is a wonderful affirmation for me that bells and whistles are not where it's at. What's important is: do you have something to say? Are you opening your heart by sharing your own personal experience? Are you helping someone other than yourself?

I don't want to hide behind flash, or theory and rhetoric or a mega-business structure. I had a teacher once -- his name was Kush -- who explained that folks talking about what is really going on in their lives is true culture. I bet that's why Be a Goddess! is so successful. A spiritual path is about individuals, one by one, finding their way towards personal satisfaction, God(dess) and service. It's not about theory or mega-business structures like the Catholic church.

The site has cost me far more than it may ever earn. So what! It helps folks. The letters I get, that are generated from the site and from Be a Goddess!, are so affirming. Folks often write just one line, but a line that tells me I've touched something important in them.

I am very low-tech. Maybe I lie: I live at the computer. I answer tons of email. I am a strong presence on the Web and a leader in the spiritual Web community. But, just as I am more impressed by hand puppets used effectively to touch the heart and lighten the spirit, than I am by computer animation doing something technically outstanding but without spiritual merit, so I tend to often use simpler tools so that the time spent learning and using the more complex tools can be spent instead on getting something done for folks. If its not clear yet, I am rabidly devoted to helping folks (which is why I never join committees!) and, (this is just for me) I find the simple web master tools I know enough to serve the community. The huge volume of mail I get, from folks telling me how much the site helps them, is proof enough for me.

I am not denigrating link pages or the fine mastery of web artist like, for instance, my friend S. C. Hickman. But his outstanding and awesome technical expertise is, in my opinion, outstripped by his devotion to service and his personal revelation. That guy is on-line because of vision, and I wouldn't care that his site is so cool looking, if it didn't touch folks' hearts.

I am a serious techno-phobe. I have a learning disability that makes using a hammer and nail a challenge for me. :-) But anyone can learn html. (By the way, I have always done my html by hand, and only now have finally gotten it through my head that it might be easier to buy some sort of program to help me. And someday when I have a free minute (yeah, right!) I will go get one.)

The Wiccan & Faerie Grimoire of Francesca De Grandis is in a new phase. I am publishing a lot of essays, poems, and rites from other people. I have always solicited contributions, but now more folks are actually giving them to me. I have a very high standard for what goes on the site. I am also usually specific as to what type of material I publish: even my best friends are told that I will reject what they send, even if its great stuff, if it's not in the spirit of this site. I think what I most want is the heartfelt, and

personal revelation. Enough with the latest spiritual trends! Instead, tell me what the Goddess is telling you. Visitors to my site have said that they look for on-line info and see the same ideas over and over on all these different sites and that my site has different ideas. I worried about printing that last sentence, then thought, both in jest and in earnest, "I don't earn enough to refrain from saying what I want." :-) So, a deep breath, then into the breach:

Paganism is supposedly a religion of free thinkers, but too often it is instead a series of trends and fads, not to mention an all-consuming preoccupation with gaining respectability. I am not saying there is anything wrong with respectability, (though I am too busy to worry much about it myself) but too many pagan groups spend all their efforts on it. And I don't like it when folks think the way to respectability is by telling everyone, "We're not really witches, we're just like Christians, honest, expect we call God 'Goddess.'" Nonsense! Shamanism, (I am using shaman and witch as synonymous) is not a metaphor for Christianity, magic is not a metaphor for psychology, and I don't want a God(dess) who is just a symbol; I want a God(dess) who is a real and present aid throughout my every day.

If you're trying to do something to change a culture at heart, and are proposing concrete (rather than theoretical) ways to change the conflicts that cause so much misery in this world, you are gonna be telling folks that personal sacrifice is a necessary component to real change, and that message will never gain respectability.

My rant about respectability also relates to what I wrote above about mega-business structure. Folks are so shocked when I answer my own phone! I'm defined as an international spiritual leader and guess what? I'm available. But you can't very well minister to the community if you define community as solely the folks who have dinner at your house. Another example: whenever I pass a bookstore I stick my head in and ask if they would like me to sign any copies of my book that they have in stock. The funny thing is: the clerks at the chain bookstores express real gratitude at my stopping by. But I also stop into small metaphysical shops and small bookstores, because not only does it help my book sales, but I really want to support those folks -- small business owners have such a hard time of it -- and they more often than not treat me with suspicion. Be a Goddess! is enjoying great sales, (it's in its third printing after only a bit more than two months in the stores,) but they seem to think I am a desperate soul looking for a handout. Like I said, trying to help others will never gain respectability.

Here's another example: I recently contacted the organizer of a pagan conference at which I was scheduled to do a concert. I was thinking I might put together a back-up band for the concert, so asked him about getting band members in for free. Without missing a beat he explained I couldn't that, and had to perform solo, in a tone of voice that expressed "You are trying to get away with something. You are trying to trick me into free tickets" I was shocked. I wasn't being paid for the concert, and was doing it as an act of service. I wanted to do a great job for our community, and had he said yes I might have brought in one or more other professional musicians, one of whom worked with Ricky Lee Jones. Dig it, this guy doesn't play for free, but he supports my spiritual

goals, and maybe would have sat in on the gig for free, this would have been of real benefit to the organizer's conference! Pagan conferences can rarely get musicians like this. But I wasn't about to insult my friend by asking him to pay his own way in.

I also find that accessibility is considered as disreputable as service and sacrifice. A sentiment seems to be that If I'm accessible, my time must not be worth much, I must have nothing better to do. People who hold this belief have no idea what a darling I am considered in the publishing industry, they cannot conceive this might be the case, because in their minds if it were true I would be a snob, spending all her time focusing on the big bucks.

For instance, I had the following experience with a festival organizer. To understand this story you need to know I used to play top clubs as a musician, and I've enough corporate skills to make oodles of bucks but instead I took a virtual vow of poverty for ten years to focus on teaching shamanism and being a shamanic healer. (The ten years are up!) So, I was willing to appear at her festival without being paid big bucks for it because it would serve the community. I guess she figured this meant I wasn't able to make it in the real world, because this festival organizer tried to play hardball with me over my fees for appearing at her festival. Like I must be too dumb to notice just because my priority is service, not profit! Yes, like service, accessibility will never be respectable.

By the way, I won't work with either of those organizers again. I believe in an economy of love, in which money, service, and respect for self and others, all go hand in hand.

Stay off community committees for one year and you actually might get something done for the community. Stay away from large organizations for a year, -- even pagan ones - and you might get something done. Don't get me wrong, I am a member of Covenant of the Goddess and Fellowship of Isis, but organizations that seem respectable and sound impressive aren't enough! It's not enough to call yourself a priest and impress the world with your respectability: as a psychic I am a pastoral counselor; I've spent a life counseling folks: high functioning happy folks who want more passion and spiritual depth in their lives, rape survivors, pregnant teenagers, and so on, all of whom gain real solutions from me. And it's very lonely doing this: I would like to see so-called pagan priests focusing on that instead of solely on respectability or debating the root of the word "Wicca." I want to see more so-called priests putting themselves on the line the way, for instance, Starhawk has with her political actions.

I pray for folks who can only suspect those totally driven to serve the community. Their accusations mean that they cannot conceive of a life devoted to something bigger than one's own survival, and that makes them very impoverished. If they insist my motive is selfishness, ego, or money, or that I can't do "better," they are mirroring the underlying principles that drive their own lives, and I feel compassion for them.

I publish lots of stuff on my site from folks I don't know, folks with no big name; it is not an in-group here. Or rather, its the most exclusive club around: only those who are

trying to touch the Goddess or help the earth or serve the community or find an authentic personal revelation need apply. Shamanism is not about debating the root of the word Wicca, or about impressing someone with your fancy new robe. Inclusiveness must be a guiding principle.

Wow, this article was gonna be a history of the site, and ended up including my own personal journey as well as some rants and an indictment of paganism. But that's the real history: our own stumbling toward the Goddess. I've written things here that I could have worded more carefully so as to not be misunderstood. I love my community and hope they will not think I truly believe the overly simple and black and white picture I have painted here. But you know what? Though the topics I've touched on deserve and demand far more development than is given here, if I wait until I have time to do that, this might never be finished. And the very things that make it important to do a better job than I have are the very things that demand at least something be written. So here it is, and it is less important I be understood than it is I create dialog about service. Too many are suffering for want of pagan ministry. Blessed Be!

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Learn about BE A GODDESS!, a book about applying spirituality to your daily life so that you can be happy!

Visit with Francesca for Shamanic Counseling (a Psychic Reading)

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About this capture
Learn Wicca / Francesca De Grandis's Wiccan & Faerie On Line Grimoire
LET'S TALK ABOUT * WATER *
with Ian Lurking Bear

When oxygen and hydrogen find one another, their joining produces fiery passion. Out of this fire, water is born. Quaint Victorian chemistry gives us an image of one oxygen and two hydrogen atoms in a fixed molecule that bounces around from place to place. The reality of water is not so orderly. The hydrogen atoms are not owned by any particular oxygen atom. Water is a substance very much in love with itself, and the atoms connect in webs and clusters where oxygen shares around the hydrogen atoms

freely, a fluid situation indeed. This manifests in everyday experience in the way water forms blobs and sheets as it moves. Water loves to share with the rest of the world and will exchange connections with any other molecule willing to do so. This is why water is such a good solvent. It takes tremendous energy to pull water apart into distinct molecules. As energy is applied, the dance of the atoms will become quite frenzied before they fly apart and boil. In the kitchen, this can be seen at work, as a pot of water can handle flame at full blast for quite a while, when most other things would have burnt. On the planetary scale, this energy absorbance, or heat capacity, has a profound effect in regulating and moderating temperatures to keep our planet livable. As land and air temperatures move back and forth with the days and seasons, the oceans change temperature very little. Thus water in its inner passionate dynamism becomes a moderating, balancing force in our world.

SUGGESTED ACTIVITY: Go ye to a wild place with a running stream. The wilder, the better. You'll need a night or two out to let the frantic dreams of civilization flow out of your head. When the inner chatter has subsided, spend a night as close to the stream as possible, and under the stars if weather permits. Lay on your back. Let your eyes be aware of the stars, and listen to the stream. Welcome the voices of the stream, and breath the fresh night air deeply. Hold this awareness gently, not clinging, as you drift toward sleep. In your dreams, the voices of the stream will speak to you, along with the wind, the stars, and the land. In the morning, loll around in bed remembering what you can of the dream experience. Don't be too disappointed if there is nothing to write down immediately. Often the messages are visions, feelings, smells, or rhythms, the sort of things it takes poetry to express in words at all. Carry the memory and feeling of the cool, clear, chattering waters with you in your everyday life, for all things are sacred.

(c)1995 Ian D. Anderson

Back to Francesca De Grandis's Wiccan & Faerie Grimoire

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I feel Your breath in the wind, and Your hand in mine.
Keep me sincere.
Give me Your work,

which is to be joyous,
and to tend all things, because all things live, of themselves,
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Your will through mine, so mote it be.

by Francesca De Grandis, copyright 1987

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Links to Shamanic, Wiccan and Faerie Resources

Below are favorite links. Scroll down to find my page with even more links. Special 03/01 thanks to Kristen O'Meara, who performed the ponderous task of checking every link in this Grimoire and ferreting out about 100 dead ones, so that I could sit down and key in updated link info for y'all. (Yup, I'm the site's webmaster)

The 3rd Road is: a living branch of Faerie shamanism; a Wiccan school; and a community.

WyldWytch's Web is not only the site of a magical, wonderful community servant, WyldWytch, but home of the on-line Be a Goddess! discussion group. Fey-spirited souls tend to be independent so being on the Be a Goddess! discussion list will not cause you to be swamped with mail, but you'll have access to connection with like-minded seekers. You need not have read Be a Goddess! to enjoy the list. Address any queries directly to WyldWytch.

A Midsummer Night's Dream Shakespeare told a few deep truths about Faerie.

Dawnwalker, is self-dubbed a "feri huna shaman", and is another of my initiates with a site of their own. Um, look, it might seem odd to brag about my initiates where all the world can see me do it, but I am very blessed by the amazing people the Goddess has sent me to train. Dawn is a tricker extraordinaire, a loving heart, and an amazing magician. (Hm, that kind of describes all my initiates. Goddess, where do you find these people you send me, and how do you find so many of them?) Dawn's site has feri resources, pagan & occult clipart libraries, and info on herbal medicine. : I *have* to make public thanks for getting to use Dawn's domain, for free no less! I couldn't afford to buy more space for my site, so am now splitting my site between two domains, the Well -- my original and main domain -- and Dawn's. Thus, my site has been able to hold even more free stuff for my visitors! And I am also thus set up to keep adding great new stuff: new articles, reviews, wonderful goodies. Couldn't have done this without your gift of domain space, Dawn, thank you, thank you. I love my updated site, and as always, you are a generous soul.

The Witches' Web is Brad's, who is my spiritual grandson: he is a 3rd Road traveler; an initiate of one of my initiates. The Witches' Web is an on line store filled with magical goodies. Tell Brad I sent you.

WACKY JAC is fabulous. Great witchy designs on shirts, mugs, and bumper stickers! Sexy, fun and very pagan without being typical pagan products. Tell them you heard about them from me!

Charles De Lint is a fantasy writer whose books I recommend to students of Wicca, because his fantasies have better info in them about Faerie than most Wiccan how-tos. Scott Schulz is an initiate of mine. I am proud to have trained this bard; his poetry is as good as poetry gets.

Stir the Cauldron is my pal, Arwen's, site. She is wondrous so go enjoy yourself! She

says of her site that it "Explores mysteries of gender and offers how-to's on incense making and bread baking...Rocks, tarot spreads, rituals, spells, poetry, myth and more....

Witch's Brew Online: an online magazine

Serpentine Music offers pagan music both to the public and as a wholesaler. Run by a very nice, very efficient lady, Anne Hill.

Wiccan Events Calendar!!!!!! This is a listing of Pagan festivals.

NativeWeb Home Page I love this page!

Traditions of Magic in Late Antiquity is an on-line exhibition from the University of Michigan Library

Every Celtic thing on the Web Clip art, groups, magazines, you name it!

ASTRAL SEAS is run by Tom and Pat Hooper, two generous people with an authentic sense of combining spirituality with business. They sell an excellent and extensive assortment of ritual incenses and oils, in addition to a unique selection of ritual tools. Let them know you heard of them here, whether you go to their online ordering catalog with shopping cart (retail and wholesale catalogs) or you write them for their snail mail catalog at:

Astral Seas

POB 228

Salem Missouri 65560

Here's the rest of my links to Shamanic, Faerie and Wiccan Resources

Search Engines so you can find MORE ON-LINE MAGIC

The Magical Mundane

Whenever you're weaving fate in the mundane realm, this section might help.

FIRST AID ONLINE A witch is always practical! However, I have not checked this site out personally, so can't endorse it per se. If you go to it, please tell me how it works out for you. Thanks!

Francesca's Links has lotsa links to other magically mundane pages, including links to help you spruce up your Web page. There's also sites about music, movies, ...

To submit your rituals, poems, articles, and bardic tales read submission guidelines. The site generates a great deal of email, so click here to discover how to best contact me. I welcome feedback about the site!

Thank you for sharing my magic!

Yours in the Realm of Mystery,
Francesca De Grandis

A member of:

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Links to Shamanic, Wiccan and Faerie Resources

Below are favorite links. Scroll down to find my page with even more links. Special 03/01 thanks to Kristen O'Meara, who performed the ponderous task of checking every link in this Grimoire and ferreting out about 100 dead ones, so that I could sit down and key in updated link info for y'all. (Yup, I'm the site's webmaster)

The 3rd Road is: a living branch of Faerie shamanism; a Wiccan school; and a community.

WyldWytch's Web is not only the site of a magical, wonderful community servant, WyldWytch, but home of the on-line Be a Goddess! discussion group. Fey-spirited souls tend to be independent so being on the Be a Goddess! discussion list will not cause you to be swamped with mail, but you'll have access to connection with like-minded seekers. You need not have read Be a Goddess! to enjoy the list. Address any queries directly to WyldWytch.

A Midsummer Night's Dream Shakespeare told a few deep truths about Faerie.

Dawnwalker, is self-dubbed a "feri huna shaman", and is another of my initiates with a site of their own. Um, look, it might seem odd to brag about my initiates where all the world can see me do it, but I am very blessed by the amazing people the Goddess has sent me to train. Dawn is a tricker extraordinaire, a loving heart, and an amazing magician. (Hm, that kind of describes all my initiates. Goddess, where do you find these

people you send me, and how do you find so many of them?) Dawn's site has ferri resources, pagan & occult clipart libraries, and info on herbal medicine. : I *have* to make public thanks for getting to use Dawn's domain, for free no less! I couldn't afford to buy more space for my site, so am now splitting my site between two domains, the Well -- my original and main domain -- and Dawn's. Thus, my site has been able to hold even more free stuff for my visitors! And I am also thus set up to keep adding great new stuff: new articles, reviews, wonderful goodies. Couldn't have done this without your gift of domain space, Dawn, thank you, thank you. I love my updated site, and as always, you are a generous soul.

The Witches' Web is Brad's, who is my spiritual grandson: he is a 3rd Road traveler; an initiate of one of my initiates. The Witches' Web is an on line store filled with magical goodies. Tell Brad I sent you.

WACKY JAC is fabulous. Great witchy designs on shirts, mugs, and bumper stickers! Sexy, fun and very pagan without being typical pagan products. Tell them you heard about them from me!

Charles De Lint is a fantasy writer whose books I recommend to students of Wicca, because his fantasies have better info in them about Faerie than most Wiccan how-tos. Scott Schulz is an initiate of mine. I am proud to have trained this bard; his poetry is as good as poetry gets.

Stir the Cauldron is my pal, Arwen's, site. She is wondrous so go enjoy yourself! She says of her site that it "Explores mysteries of gender and offers how-to's on incense making and bread baking...Rocks, tarot spreads, rituals, spells, poetry, myth and more....

Witch's Brew Online: an online magazine

Serpentine Music offers pagan music both to the public and as a wholesaler. Run by a very nice, very efficient lady, Anne Hill.

Wiccan Events Calendar!!!!!! This is a listing of Pagan festivals.

NativeWeb Home Page I love this page!

Traditions of Magic in Late Antiquity is an on-line exhibition from the University of Michigan Library

Every Celtic thing on the Web Clip art, groups, magazines, you name it!

ASTRAL SEAS is run by Tom and Pat Hooper, two generous people with an authentic sense of combining spirituality with business. They sell an excellent and extensive assortment of ritual incenses and oils, in addition to a unique selection of ritual tools. Let them know you heard of them here, whether you go to their online ordering catalog with shopping cart (retail and wholesale catalogs) or you write them for their snail mail catalog at:

Astral Seas

POB 228

Salem Missouri 65560

Here's the rest of my links to Shamanic, Faerie and Wiccan Resources

Search Engines so you can find MORE ON-LINE MAGIC

The Magical Mundane

Whenever you're weaving fate in the mundane realm, this section might help.

FIRST AID ONLINE A witch is always practical! However, I have not checked this site out personally, so can't endorse it per se. If you go to it, please tell me how it works out for you. Thanks!

Francesca's Links has lotsa links to other magically mundane pages, including links to help you spruce up your Web page. There's also sites about music, movies, ...

To submit your rituals, poems, articles, and bardic tales read submission guidelines. The site generates a great deal of email, so click here to discover how to best contact me. I welcome feedback about the site!
Thank you for sharing my magic!

Yours in the Realm of Mystery,
Francesca De Grandis

A member of:

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Learn Wicca / Wiccan Classes / Classes in The Celtic Shamanism
of Faerie / Fairy Tradition & Personal Transformation

Francesca De Grandis
and

The 3rd Road®

Classes in Wicca (The Celtic Shamanism of Faerie Tradition) & Personal
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THE 3RD ROAD tradition is a living branch of ancient Faerie shamanism, also called Wicca, Goddess Spirituality, Faerie Tradition, or Celtic shamanism. It develops one's spiritual, psychic, and worldly potential, while honoring each person's inextricable weaving with society, nature and cosmos. This is an ecstatic path pursued via a supervised and disciplined approach to: psychic training; intense personal growth (which includes purification of the inner blocks that keep one from fulfillment and service); an experience of the love of the Goddess and God in daily life; and a practical application of shamanism to life's joys and challenges. The 3rd Road is an initiatory path.

The 3rd Road has two distinct branches: Mystic Rose and Stellar Rose. Each stands on its own as a complete training with its own unique initiation. Some students choose to gain the benefits of both trainings. Although both trainings are initiatory, initiation is not guaranteed upon completion of the classes. However, certification of completion is given.

Both branches entail traditional shamanic teaching methods, and participants undergo an authentic shamanic journey toward personal fulfillment and magical expertise.

After the advanced training of either branch, some students continue on with post graduate training. Post graduate work is not described on the site, being a moot point until one has undergone the earlier training.

The Mystic Rose Curriculum\Branch\Training, formerly called the "core 3rd Road

training," consists of 5 semesters (almost two years) and is done face-to-face.

There are two entry-level classes which are each three months long, can be taken in any order, and are complete trainings unto themselves for those who desire no further work. However, these "sister" curriculums complement each other, add up to a larger whole, and are prerequisites for advanced Mystic Rose training, which consists of three additional semesters.

The Stellar Rose Curriculum\Branch\Training is only available by teleseminar, and takes 2 years to complete.

Entry-level classes can be taken in any order, and each is a complete training unto itself, often with a specific focus and empowerment for those who desire to focus only on the material available in that particular class. Each entry-level class is six or seven weeks long, and there is approximately a year's worth of entry-level classes. After that, students may go on to advanced training, committing to a year long supervised shamanic journey, magical training, and spiritual development.

I so believe in teleseminars as a valid means of transmitting shamanism that the Stellar Rose material is available only by teleseminar, even to my local students.

THE 3RD ROAD Wiccan school and institute of healing in San Francisco, California, is where Ms. De Grandis both teaches and offers psychic readings (shamanic counseling.) While she herself is committed to practicing and teaching witchcraft (the religion of ancient European shamanism), as a counselor Francesca guides clients from a wide diversity of religious walks of life. Honoring the client's own spirituality, she has offered compassionate support to people of all backgrounds, beliefs, and lifestyles, and brings to her counseling the benefits of long experience.

THE 3RD ROAD community is world-wide. The SF institute, like the temple of an ancient city, is the nucleus of a community rich with diversity. Students -- wondrously mad, politically motivated, representing everyone from lawyers to bike messengers, and a rainbow of race, ethnicity and lifestyle -- join together to study, heal, work and play. Students, past and present, also gather to celebrate the eight Wiccan festivals of the year wheel. Often students' friends and family, and the larger pagan community, join in the celebration.

The 3rd Road teleseminar community is international, and meets in small, personal phone groups.

Someday, 3rd Road's type of small, intimate, yet empowered community will form the basis of the "global village."

THE 3RD ROAD classes, whether Mystic Rose or Stellar Rose courses, emphasize the

spiritual and magical practices of the Old Religion, solid magical technique, living the Wiccan religion of love and worship, and the power and poetry of the Faerie Faith. Classes consist of lecture, ritual and discussion. Weekly ritual practices are assigned. Because students learn tools for inner change, the work can be vigorous and deeply moving. Francesca is committed to safe emotional and psychic practices. To these ends registration is usually limited, so that groups are small and personal. Many solitary practitioners who usually avoid groups find the classes a safe and supportive learning environment.

Entry Level curriculum might include but not be limited to: magical techniques; energy perception and manipulation; the poetry of magic and physics; psychic protection; ritual format; manifestation of material goals; urban shamanism; applied theology and myth; strengthening relationship to Deity; alignment of Godself, conscious mind, and unconscious; rituals for personal cleansing and inner transformation; ecstatic techniques; ethics; and sexual healing. Students also enjoy experienced guidance to make spiritual training relevant to their present lives and strengthen the God(dess) within.

Shamanism is essentially taking one's inner and outer problems -- whether they are typical daily frustrations or major trauma -- and using them as springboards into prosperity, greatness, and joy. Classes reveal how to accomplish this. One gains a rich heart openness to deep relationship with Goddess, family, and community.

Most entry-level classes are multilayered, tailored to be suitable for both beginners and adepts.

Many Stellar Rose entry-level courses explore one topic in depth. For example, a course might focus on herbal magic, traditional healing used for gender empowerment, shamanic counseling, pagan ministry, or sacred sexuality.

In the case of the Gentle Heart; Palm Up teleseminar, I call it "naptime for spiritual warriors," because it offers eight principles of surrender that keep you from being a cosmic doormat and give you a fluidity and passion that make you unstoppable. The material is profoundly and experientially life-changing.

Advanced Instruction in either branch, as stated above, takes one additional year. Undertaken only by those dedicated to the Old Gods, these are vigorous and challenging trainings -- big commitments bearing the sweetest, richest, and most mysterious fruit. Curriculum advances topics introduced in entry level courses. For example, students come to an even deeper trust of their inner voice.

In the Mystic Rose branch, advanced work also includes trance journey; sacred space (circle); power quest; power bundle; spiritual healing of self and others; leading services; community building skills; gender healing; and ritual creation. Students also receive private, personalized lessons. Via focused exercise and repetition, students gain facility in the Magical Art much the way dancers or martial artists train to command

their art.

In the Stellar Rose branch, advanced work includes gender healing; ritual creation; construction of one's inner power-place; power quest; and community building. Students learn and/or sharpen the magical techniques most relevant to their own work and personalities. The Stellar Rose curriculum is still being created. Once that is done, other aspects of its advanced curriculum will be listed on this page.

As students progress in either branch, individualized curriculum is developed; one student might learn about pastoral counseling, another about animal totems. The personal attention and fellowship that is an important and integral part of Wiccan training is deepened as students work on their special projects in class supported by the group. As with all 3rd Road classes, material is not taught academically but experientially.

A PERSONAL STATEMENT, updated 2003

"In 1986 everyone thought I was crazy to start an institute of Wicca and personal growth -- such an institute was unheard of, and a one person staff (me!) could never pull it off. Well, here I am, still doing it, and happy as a bubble coasting along the surface of a brook.

"Of course, things have expanded from a one person operation. I finally got an assistant. Students and graduates help produce the Pagan holiday rites. But all in all the institute remains as it started, fulfilling my original vision -- a student body small enough that folks can get to know each other; classes & rituals in a safe environment; in-depth, finely tuned study; the teacher accessible for follow up on class curriculum; and the focus on personal and individualized growth. I am pleased!

"A formal, efficient institute can be small, simple and personal. In this uncomplicated intimate structure, I have taught innumerable students.

"In this day and age, my institute is surely unusual, yet it is a true center for teaching and healing, and the focal point for a community. This is in keeping with traditional shamanic culture: instead of a nationally or internationally centralized governing body, shamanic culture happens in small clusters of independent minded, but healthily interdependent, people. In shamanic society, each person is important, their unique needs and potential affirmed and supported.

"A shaman walks between the stars but lives IN the world, realizing that time and competence are precious commodities, which need to be coupled with humane priorities. We must be down to earth, mystics who apply our visions practically, so that we can fulfill ourselves and obligations to family, friends, community, and planet.

"Each person has a unique talent or talents that make them joyous and fully themselves. When we develop these passions, we honor the sacredness of life. Only through serving others with these unique talents can planet and community be healed. My focus is personal growth so each of us can attain this selfhood. Travelers on the 3rd Road are able to use their full potential to serve the larger community.

"Now, teaching 3rd Road teleseminars, I am finding it a way to fulfill my original vision of my classes, with people who live far away. There's all the power, warmth, community, and focus on individuals. Teleseminars are giving me a rich new depth of camaraderie as we, in the teleseminars, move forward side-by-side in a spiritual growth which is strengthening our ability to become happier in our personal lives as well as helping us better make a difference in the world. I no longer feel so alone while fighting the good fight. The 3rd Road teleseminar student body is a precious community that I really need and celebrate.

"The synchronicity with which 3rd Road began and continues to develop is daily. For example, I started the teleseminars because so many wonderful people who wanted to study with me lived far away. First, I taught a master class for those who had already done the program in my book *Be a Goddess!* Then I adapted already existing workshops. A teleseminar student begged me to do a complete 2-year training by phone. I insisted I ethically could not. Then, one day, I had a vision. The light bulb went on. It was as if, when I both created and adapted those workshops, Goddess had played a trick, making them perfect to combine with the *Be a Goddess!* curriculum, the *Be a Goddess Master Class*, and additional specially formulated courses, to add up to the Stellar Rose branch of 3rd Road. I kept checking my notes -- could this be possible?

"It was! Detail for detail kept lining up "coincidentally" to perfectly fulfill my high standard of what is needed! So now I have thrown myself into this clearly Goddess-given flow, and am creating/channeling the rest of the curriculum. It is an enormous blessing -- and responsibility -- to be a channel for this poetry of transformative earth spirituality. I was surprised, quite honestly, to discover that authentic Faerie shamanism can be transmitted through this venue. Now, I see that it makes total sense -- shamanism is shamanism. Its lessons transcend all circumstances, if those involved participate sincerely. I am striving diligently to stay a clear channel for a curriculum that is comprehensive, effective, and safe. Students -- novices and elders -- tell me it's working, that their lives are blooming like never before. I am so lucky to be on this adventure, on the 3rd Road. Come join me! Forget your reasons not to -- just come and love yourself.

"Blessings on you, take good care of yourself, because every single one of us needs each and every one of the rest of us, so that we can keep on keeping on making a difference.

"I am dedicated to the Goddess and God."

-- Francesca De Grandis

FRANCESCA DE GRANDIS, author of HarperSanFrancisco's Be a Goddess! and Goddess Initiation, is a traditional spiritual healer, and the daughter of a Sicilian witch. Francesca graduated from New College of California where she pursued Shamanic Studies. After completing a rigorous and rare seven year training to become a shaman in the Celtic or Faerie Tradition, she went on to earn the title "Master in the Faerie Faith." She is also an initiated Kahuna, as well as ordained in the Fellowship of Isis. Ms. De Grandis has been a Shamanic counselor since 1982, and has been featured in The New York Times, USA Today, and Cosmopolitan.

Lynn Andrews, author of Medicine Woman: "Francesca De Grandis has given us an inspirational bridge between ancient wisdom and our current life."

Starhawk, author of The Spiral Dance: "A witch who knows her stuff"

Complete Woman: "De Grandis teaches others how to have great sex, spiritual power, and enjoy the world..."

Students & Clients:

"I gained incredible insight and valuable tools for making necessary changes...a testing, tugging feeling of adventure... the realization of birth, of being mother to yourself. Francesca, midwife and godmother in my rebirth...she changes lives like no-one else...I felt welcome and safe...Francesca offers authentic teachings...her program integrates the rigor of non-academic scholarship with a depth of emotional, psychic and physical experience that's rare...a truly comprehensive and complete training that leaves you an experienced witch...kindness and fun...My life has opened like a rose."

More Students:

"I feel incredibly graced to have met and studied with Francesca... taking her classes, and reading her books, I have connected to my deepest and most powerful truths. Francesca has helped me ignite my own natural shamanic fire. Practical results of my study with her extend to every area of my life...I am indebted to Francesca..." -- Dena Crowder, M. A., creator of "Essential Woman" and "Sovereign"

"...Francesca is such a warm, loving, and giving person... After experiencing the energy in two teleseminars, I know that she has a keen sense of what will work and what won't. She has a true gift of reading the environment and of pulling together a very diverse collection of people into a cohesive, supportive, loving, and productive group... Very quickly, during a teleseminar, you stop thinking of yourself as being in a phone conference and are drawn into the warmth, magic, and joy..." -- Kathi Somers, Southern California

"...I felt the need to reach out to a community of others walking this path. The teleseminar was a perfect solution. I've learned so much ... from the elder wisdom and

personal attention that Francesca offers. I am grateful for her guidance and integrity." --
Liz Cherniak, Calgary, Canada

"I'm a private person and don't like to be put on the spot. During a teleseminar, Francesca creates a 'virtual temple' where all styles are encouraged. I can be me, participate silently, and have a great time doing so." -- Night Joy, Boston, Massachusetts

Frequently Asked Questions

Be advised: below are quick n' dirty answers. However, the rest of the page often addresses the same issues in greater detail and depth.

What if I can't afford the tuition?

Which class is best to take first?

What do I take if I'm a complete novice?

Where do I start if I'm an elder?

What's the difference between the face-to-face classes and teleseminars?

Which of the two are more intense or comprehensive?

Which is better for me?

How does a teleseminar work?

Q: What if I can't afford the tuition?

Francesca (FDG): There's scholarship and work trade available. And if the problem is not money per se, but paying a lump sum all at once, call me. I'm very flexible about working out a payment plan. Or if you've a specific skill or product you want to offer, call me about a trade.

Q: Which class is best to take first?

FDG: Entry-level classes can be taken in any order.

Q: What do I take if I'm a complete novice?

FDG: Entry-level classes are totally accessible to beginners. Honest!

Q: Where do I start if I'm an elder?

FDG: You sit on your hands and start at the beginning. Spiritual seekers on any path have to do that, anyway - occasionally start from the ground up. And 3rd Road 101 is not generic Wicca 101, so you need entry-level classes upon which to build advanced 3rd Road work. Elders from many traditions have found 3rd Road an excellent supplement to their own paths.

Q: What's the difference between the face-to-face classes and teleseminars?

FDG: I refuse to say. There don't seem to be words that are truthful. Both branches are unique, but anything I say to differentiate seems to somehow belittle one or the other of the two. All I can say is, they're both worth taking.

Q: Which of the two are more intense or comprehensive?

FDG: As I try to find ways to differentiate between the two branches, it only becomes more confusing, not less. For example, many people take one branch, and feel it's totally changed their life. Many others, who want all the tools, power, knowledge, and growth they can get, integrate the two branches. I do know that both achieve many of the same goals, and both lay down a solid spiritual and magical foundation, then go on to build on that foundation. However, the tools and means through which this is done are quite different in the two branches. I feel like a trickster as I write out this FAQ Sheet. Maybe that says something.

Q: Which is better for me?

FDG: That's a very individual thing. Perhaps your intuition can guide you. Feel free to call to discuss your particular goals and needs. My number is (415) 750-1205.

Q: How does a teleseminar work?

FDG: First, let's talk about it logistically. All you need is your telephone to enjoy a shamanic teleseminar that gives you the benefits of 3rd Road training wherever you live. TOTAL COST consists of enrollment fee, paid to me, plus long distance charges to Las Vegas (the area code for the event's "tele-bridge"). Just call long distance then pay the charges on your phone bill. Long distance rates for a 55 minute class can be \$6.00.

A group meets on the same day of the week for six or seven consecutive weeks at 6:00 pm (California time). Meetings consist of riveting, effective 55 minute-long lessons. A small group allows for dynamic, focused sessions that support your uniquely personal goals and dreams. Sessions are interactive and give you life-changing assignments to apply between meetings. Which brings us to how a teleseminar works shamanically.

In my shaman's tele-hut I use traditional Celtic teaching methods. After all, the dreamworld, other world, alternate reality, is a place shamans walk with their students.

We can get there just as easily meeting by phone.

It's not just me lecturing at you for an hour, it's really magical, and you get to ask all the questions you need.

The teleseminars have proven to be a truly viable means to teach shamanism in a wholistic, rather than dry, didactic, way. Even more exciting, it's clear one can also teach a full tradition through this venue. I am still creating the curriculum, so students now enrolled are pioneers. The two year training develops bit by bit, and, as it does, so does the warmth and togetherness of 3rd Road's teleseminar community. And so does our depth of magical expertise, spiritual growth, and mystic awareness. I am grateful to the students involved in this at the starting point. What a journey we share.

I create a virtual-temple with a gentle opening ritual and wholesome environment. With long experience as a spiritual guide, I can build a sacred virtual-grove where we can learn, celebrate and heal our spirits. I also trained to be a teleseminar leader; this helps me facilitate not only meaningful dialogues, but transforming ritual-experiences.

You enjoy the same safe, ethical, relaxed, and fun space as in the Mystic Rose classes. Instead of impersonal, glib teachings, I try to offer you relevant ideas and practical tools, and, if you desire, directly address your personal issues. Tele-classes are right for *your* unique goals, challenges, and dreams.

Class Schedules

For more information, go here. You'll receive email notice of upcoming classes, their prices and curriculum details, and the like. If you need other information call (415) 750-1205 but please do not e-mail me. I'm happy to talk as long as you need by phone but current injuries severely limit e-mail use. Or you can write to me at:

The 3rd Road
POB 210307
San Francisco, CA 94121

"There's the road to heaven, and there's the road to hell, and there? That's the road to Faerie."

-- Thomas, the Rhymer

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About this capture
Wicca 101 / Wiccan Classes / Faerie Tradition
Faerie Tradition
and The 3rd Road

The college I attended had two campuses, separated by a forest. I often had to walk through those woods at night, and the path was not lit. I was terrified: I believed the Faerie Folk lived in that woods, so I would run as quickly as I could, thinking they wanted to abduct me, and treat me cruelly.

Little did I know that the Fey Folk are a kind race. The Faeries in those woods must have been calling me, and I feared the call because I knew no better. But later I completed a rigorous and rare seven-year training with Victor Anderson, to become a Celtic shaman, by being adopted into Victor's family which had kept the old ways -- also called Faerie Tradition -- intact.

Everything I say about Wicca or magic in this essay is specific to Faerie Tradition, which bears little resemblance to most of the Wicca in the United States. As a matter of fact, ANYTHING I say in this essay, PERIOD, is about my tradition, and is specific to the particular branch of Faerie I was taught, and/or to the branch of Faerie that I developed.

Most other Wiccan traditions are based on human magic. Faerie Tradition, by contrast, has been lightly touched by the Fey folk both spiritually and magically. Still, "Faerie Tradition" is something of a misnomer, a contemporary name for something that was once nameless. The magic a Faerie Tradition witch practices is still very human, and is Fey only to lesser or greater degrees depending upon one's personal inclination and teacher. In my teachings, I rarely talk directly about the Little People, though their morals and magic are woven throughout my teachings. The Faerie magic must be subtle or it becomes a parody of itself.

Much of the Wicca in the United States is an outgrowth of the Gardnerian tradition of Wicca, founded in the early 1900s. Gardnerian magic combines British folk magic with ceremonial magic possibly brought to the British Isles from the Near East by the Knights Templar. Another source of American Wicca is the feminist movement. Goddess worship, with its' pro-active magical spells, is a natural expression of feminist spirituality. However, feminist spirituality adapts Wicca to implement a political framework, rather than viewing shamanism as a valid spiritual path and empowerment unto itself. There are also branches of shamanism that are essentially ritualized forms of psychotherapy.

In contrast, Faerie Tradition is the witchcraft once practiced by the village shaman, and has been passed down from generation to generation within families. So while it is inherently feminist and builds psychological health, it's origins are far older and distinct from those two twentieth century developments, and it is a process and paradigm until

itself.

Faerie Tradition is the only Wiccan tradition whose primary goal is deep inner transformation through the religion and science of Wicca. The student -- man or woman -- can do rituals to remove the things inside themselves that block them from prosperity, peace of mind, romance, and happiness. They also can do rituals to achieve internal sense of self. A methodical step-by-step approach not only opens the novice to profound personal change, but is a means of achieving shamanism as an actual spiritual lifestyle. The training in the family took seven years, and was so intensive that, like a college student, a Faerie student might be working on the training full-time.

Faerie Tradition celebrates passion, sexuality, and unique individuality. In the ten years I have taught Faerie Tradition, innumerable students have confided in me: "For the first time ever I feel I have permission to... ." It might have been permission to quit an unsatisfying job, enjoy sex, write poetry, be themselves, stand up to an overbearing parent, travel to Europe, come out of the closet or any number of other things. It doesn't matter what the permission was for; the point is that my students feel they can be fully themselves and live the life they yearn for, sometimes after only one lesson .

Faerie Tradition witches have a loving and compassionate Goddess and God, who embrace all humankind as their children, and offer us vitality as their sacred gift. In contrast to some religions that teach us to be ashamed of ourselves and our desires, Faerie Tradition helps you achieve self love and personal goals, and find joy in living.

Faerie Tradition stresses practical application and improving one's daily lives. The more one uses the tradition for internal growth -- as one learns to do in Faerie Tradition's training -- the more one will clear the way for abundance to manifest on the physical plane. Faerie Tradition also emphasizes using spells to acquire the "good things in life": fun, romance, cars, good food, and other material possessions.

Faerie Tradition is predominantly a "doing" tradition, its training a hands-on learning instead of much theory. The ability to parrot a teacher's innovative theory reflects only "head" knowledge; Fey knowledge is embodied knowledge. It is a fairly modern assumption prevalent in academia that to talk about something is the same as being able to do it. While theory is important, Faerie is basically understood through hands-on learning: doing ritual and opening one's self to the teacher's fanciful lecturing which consists of story or anecdote, images, and the like.

Faerie Tradition is not taught in a linear process. I even have misgivings about writing an essay such as this because, in a sense, when one writes essay style about the tradition, one tells lies. Faerie method of instruction is a complex weave which make Faerie shamans a little puzzling to their students at first. Yet it is also why their trainings are so effective: there is a deep holistic logic involved. A Faerie teacher's weavings might seem like a digression or unusual sequence of topics but are in fact part of a complex, non-linear dance. If a student listens not just with the head, but with the heart, intuition, gut feelings, and anything else he or she wants to bring into the mix, they will

get the picture. Faerie students bring their whole being to the experience so can dance with the teacher, the Gods, and the cosmos!

Having your whole being involved is an essential goal of Faerie Tradition. A goal of its training is that one does rituals, and lives one's daily life, with one's fullest passion and love, with all parts of one's self brought into every situation of the day. It is a way of life. Instead, the contemporary person tends to do things with only part of themselves. A jogger runs, mind a million miles away at a business meeting that happened yesterday. A devoted lover is cut off from emotions so can't be intimate with their partner during sex.

For all its emphasis on ecstasy, Faerie Tradition is very disciplined. Another term for "spiritual practices" might be "discipline." We do something over and over until we get good at it, like athletes practice for their games. For people who are looking for an alternative to the harsh, restrictive religions they were raised with, "discipline" can be a scary word. And no wonder: discipline is often abused in this culture, used as a tool to destroy a person's individuality and passion. Yet true discipline gives us freedom: dancers know that if they do the necessary stretches first, they can dance joyfully, without restraint. Just so, the discipline of Faerie Tradition can be the key to true personal freedom and joy.

According to Faerie Tradition, the material world is a sacred gift, and the ethical pursuit of bounty and pleasure honors that gift. The Goddess is very down to earth! Love and sex -- ecstasy -- are at the heart of Faerie Tradition. Our tradition explores the sexual Mysteries of the Old Religion, and the Faerie Tradition training helps a student achieve healthy romance and sexuality through a step-by-step approach. Witches are concerned with getting concrete results!

A unique aspect of Faerie Tradition is that it honors both the Goddess and the God without elevating gender stereotypes into a sacred cosmology.

Practical Faerie Tradition also refrains from insisting one cast a magic circle before doing any magic. If I am to use magic as did the village witch -- as a natural part of my day, throughout my day, while getting my dishes washed -- I can't cast a circle for every bit of magic I do.

Faerie Tradition emphasizes personal purity as a primary, regular, and ongoing practice. Crystals, ritual cups, and incense are not only worthless but dangerous unless the primary tool -- one's self -- is fit. Any spell we cast out into the universe first travels through our own beings, and whoever we are shapes that spell. Magic is like any work of art: the artist's character is indelibly printed on the art. So it is with a spell: if you are not fit neither will the spell be. Purification work is also an essential part of Faerie Tradition's approach to inner growth.

Finally, while other Wiccan traditions tend to focus on the excellent magic of human camaraderie and celebration, Faerie Tradition is more geared toward technical skill with

psychic matters, and dealing with magical power in a direct way. Being Fey touched, and a more primal form of witchcraft, we tap into a wilder power. So more magical training is the custom.

As word of the power inherent in Faerie Tradition has spread, increasing numbers of people have wished to study the tradition. I became worried. The Faerie training I was given is not only challenging but dangerous. It is suitable only for people with a certain temperament and psychic makeup, and requires careful, personalized, guidance from a qualified teacher. For example, a student not appropriate to the training could enter into realms of spirit that might leave their mind unhinged. And some of the training rituals are geared towards emotional shifts in the psyche that most people are better off not experiencing. Faerie Tradition offers a drastic training, appropriate only to the desperate seeker who can gain the healing and power he or she needs in no other way. Therefore, I approached Victor Anderson with an idea for a novel way of teaching Faerie Tradition that would be safe and suitable for the public. I wanted to focus on what the average person of ancient times learned how to do: live close to the earth; work with magic in a simple, practical way; and apply the mystic to the everyday. My new system would offer the benefits of Faerie Tradition I have listed thus far. I would include rituals Victor had taught me and traditional teaching modes in a system touched by the Fey Folk and as traditional as always.

The system would incorporate a new body of liturgy, new spells and a new system of working with energy in order to do magic, woven with carefully constructed theological and cosmological paradigms appropriate to that magic. These parts would make up a whole that approached Wicca differently from anything I had seen: it would be a recreation of an ancient practice. Everything new in the system was on some level old. With Victor as my consultant, I created a curriculum.

I called my curriculum "The Third Road," because instead of the "either/or" answers offered by most religions, I teach a dialectic between so-called opposites. Below is a list I have used for years to teach that dialectic. Without in depth lecture, the chart might be a bit obscure or misleading, but I include it in the hopes that it gets a basic idea across.

1. imminence / transcendence;
2. Self as Deity who is all powerful / release of unhealthy identification with God & omnipotence;
3. self-gratification / sacrifice of self;
4. ego building / ego reduction;
5. self-determined goals / surrender
6. ecstasy and fertility / lessons and growth;
7. development of self / selflessness;
8. "I am the power, the honor and glory" / "of myself I am nothing";
9. As I will so mote be it / God, Your will not mine be done;
10. development and use of will / willingness
11. inner authority / outer authority
12. Rightfully blaming the perpetrator, oppressor, etc. / Self analysis as to one's own part in the problem

So, for instance, I tell students that discipline is a key to personal freedom. And insist mysticism can be practical: good magic gets your house cleaned! I also teach that, while it is difficult to maintain a dialectic between self-respect and ego reduction, this odd counter pointing makes the Fey path safe. Another example is that Faerie training supports your personal freedom while helping you develop your own integrity and

ethics. And one of Faerie Tradition's most precious gifts is that it teaches how to develop one's full personal potential while honoring society.

And I insist that though the shamanic journey is an ecstatic path, ecstatic is not the same as sloppy, undisciplined or unethical. For example, one of my students complained about a huge purification assignment regarding an ethical dilemma she was in. Yet she did the purification work I told her to do, and the next day she had a spontaneous orgasm while hearing an opera. She later told me the purification cleared the way for that experience!

Questions I ask my students include: What are the pitfalls of an ecstatic spirituality? How does a seeker strive toward lavish satisfactions sexually and materially, without becoming trapped by illusions, pseudo-lusts, and addictions? Travelers of The Third Road can dance with wild magic because we are so disciplined that we do not lose our footing. A dialectic between so-called opposites is the way of the Fey Folk who have touched The Third Road.

As mentioned earlier, purification work is emphasized in the tradition. Purification work demands self examination. I want to quote a story I wrote to give a sense of this self examination. In the story, one of the Fey Folk is teaching a human how to do magic: "...your self-examination will not be that of a simpering cleric or brow-beaten wife, no ethical browbeating, no looking into self to see where you fail at goals you are given no means to achieve. You will see what inside yourself keeps you from your own innate loving goodness, that morality in each of us that is only lacking when we are ill in spirit.

"You will be shown how to heal your spirit so that you can be true to that ethic. You will learn why you fail a moral code, and be healed gently and lovingly so that the code is not an abstract measure whereby you are punished..." A fortune teller once told me that my work during this lifetime is to bring the Faerie magic to the human race. She told me of a lifetime long ago when I was a half-breed: half human, half magical being. I was shocked that with little knowledge of me or of paganism she had given me such accurate information. Unknown to her, when I was given that psychic reading, I was celebrating my five-year anniversary of teaching The Third Road. It has now been ten years.

The God, Dagda, drew a veil between humans and the Fey folk because their destinies were to be no longer intertwined. The Goddess has charged me to help bring the Fey magic back through that veil, so that we as humans can be renewed with the starry eyed mysticism of the "little people", the passion and wisdom of the poet in love with the Goddess, and the wild integrity of the dark and dangerous Faerie folk.

People are dying body and soul for want of the Poetry of the Fey people. Faerie magic is not a poetry on the page but a living breathing poetry, the poetry of ritual, the poetry of waking each morning to the Mother's embrace, the Art of walking with Her on the way to work. I try to offer my students a Faerie glimmer, touch their DNA with my Faerie breath so their racial memory will wake up -- so that their blood will remember just a

little bit how it flowed when they were first touched by the Fey.

Every day I am privileged to know that magic: the Goddess walks with me wherever I go. And I truly can feel Her presence; She is not a belief, but an actual tangible presence in my life that comforts and guides me.

Various Copyrights: This essay is mostly cut n' paste, extracted from my other essays, stories, books, etc, sources too numerous to name here since I quote from myself constantly! In other words, this material is copywritten, dates between 1986 and 1996 -- for the record, most of this piece is quite old -- so please credit it or any portion of it as my copywrite.

This essay has only just now, and quite quickly, been cut n' pasted together in this particular draft so that I could answer recent queries. Hence, this piece may need considerable revision to make it less obscure, less redundant, its sequences more logical, etc. So stay posted!

Francesca De Grandis

The 3rd Road Brochure

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Learn Wicca / Wicca 101 / Faerie Tradition

The Sabbats of Wicca

Because witches honor nature, they have eight festivals, or Sabbats, that mark the year as it turns through its seasons. The following is basic information about these Sabbats, and includes both standard Wiccan information as well as my personal Sabbat lore and experiences, in other words, what I perceive the Sabbats to be.

Samhain happens near Halloween and is when the Wiccan year begins. My altar cloth is black, because we are in the time of year that is dark. On my altar is the harvest, our "dead Lord" whose life is in the crops and "sacrificed" when the crops are killed to become our food. This is the time of death, of honoring and communing with spirits that have passed to the other side. Now the veil between the worlds is thin. It is a good time to invite our beloved dead to visit with us. This is not a gruesome exchange, but reverent, earthy, natural, further it is joyous and festive. Victor Anderson says "If a ghost

of a loved one shows up, ask him to join the party."

Yule or winter solstice happens near December 21, which is the longest darkest night of the year. The dark of Winter is safe like my bedcovers at night. Dark whispers of a Mother's love caress me. In the darkness of the Mother's womb, the void I am safe, sustained, at peace. and can move inward, into my own dark self, looking, learning, purifying. I can cleanse myself of all that blocks me from being born new with the rising new solstice sun when the sun king is born, with promises for the Spring ahead.

Brigid or Candlemas, on February 2, is the festival of the Goddess Brigid, patron of poetry, healing, and metalsmithing. Brigid's poetry inspires me to shake off winter's sleep now, stretch and start to get ready for Spring. I am still drowsy.

Spring Equinox happens about March 21, and I pass from one time into the other, yet am between one time and another. I completely shed winter's sleep. As a time of passing, transition, it is powerful - a time of balance - equal day and equal night - so a time of magic. I am poised between being bound, and the movement of Spring. Bound like sleeping beauty who is released by love's kiss into the violent passion of Spring. Bound as in the cosmic egg, which exploded when the cosmos was hatched. Explosive moment of creation - moving dynamically chaotically.

Beltane or May-Day, is a celebration of love. And we're talking Pagan now! Love -- moon rhymes with June, so the universe gets created. LAHV!

The Ancient people, from the Priests and Priestesses to the farmers understood the power of love: loving company between two people is an echo of the act that created all things. No, let me rephrase that: it IS the act of creation.

Summer Solstice happens about June 21. All things move in spirals, and I watch the year move in a spiral, right now spiraling up to the sun's climax. I celebrate summer and the heat of the Gods.

Lammas is August 1. Now the Corn King dies as his body is harvested from the fields so that I may be fed, so that I may live, so that I may go into the winter months of darkness rich with his blood and love in my veins. The Dark King, Shepherd of souls, becomes stronger now. With Winter I will go inward, to the inner depths of my own soul. And HE will embrace me with His love in the coming trials and celebrations of the Wintertime. Some of my crops are harvested and I give thanks. Some of my crops are not yet ready and I must insure their harvest.

Fall Equinox happens near or on September 21. Today, the length of night time is equal to the length of daytime. At the Equinox, I become aware that this time is not the balance, or rather the order, one usually sees in nature. Nature is not really balanced. But ordered. A cyprus by the ocean grows windblown by ocean storm and wind, bowing towards the earth. That cyprus is the usual balance or order of nature - stable, poised, in harmony. ALL of nature leans like the ocean-blown cyprus towards the dark earth.

But Fall Equinox is a balance of light and dark, night and day and therefore is truly an outlandish moment in time: equality, a equal balancing, an actual moment of balance. I draw on my roots in the darkness, yet revel in the kiss of summer breeze and sun. I face the darkness of the fall and winter ahead and so face mysteries. The Goddess has surprises for me in the wintry months ahead that will surpass my best hopes.

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Francesca's Home Page

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About this capture

Learn Wicca / Francesca De Grandis's Wiccan & Faerie On Line Grimoire

Healing Prayer for the Community,

March 17, 96

It is hard to write this: it is not only personal, but brings the personal together with the political and spiritual. Some people feel threatened when those three join.

We all know that being a strong alternative type person draws harassment. In the last year my media and other ministerial work -- a witch is a minister -- has netted a death threat to my face, filthy letters and many crank calls. It was scary when a crisis expert told me to keep a witness with me on and off for five weeks, because of the death threat.

The threat seemed provoked by the filming of a documentary about me that likely will be national PBS, as was the producer's last documentary. I am about to re-enter the arena in which the death threat was made. The man who threatened me is still there.

I will not back down from work the Gods give me, which is to heal and educate others. While I am not a very strong person, I *am* a stubborn Sicilian/Spaniard/triple Scorpio. *grin* But first thing this morning I received another piece of filthy email. I am tired and sad. And need the healing we all need because of life's battles.

The harassment of this past year has caused me fear, anger, disillusionment and loss of health. While it is important to have a few close friends with whom one can privately share the details of life's struggles, the strongest form of healing I know is to serve and heal others. This has always gotten me through hard times more than anything else. The balm to my fear, anger, disillusionment and health problems has been to deepen my commitment to minister to and heal trauma survivors. Goddess is showing me that path bit by bit.

In the same vein, the following prayer is my response to this morning's disturbing letter; I hope the prayer will give a tiny bit of love and healing to others. Many of the prayer's lines are ones I wrote years ago; I am reaffirming some of my primary spiritual themes. Pass the prayer on to anyone you care to give it to as long as it is included with this article in it's full parts, and with my full name and copyright. Thank you. Please keep me in your prayers.

PRAYER TO DIANA: PLEASE HEAL THE COMMUNITY

Diana, when referred to by Italian witches, is not the maiden aspect so much as a kind Mother aspect who embraces us with love.

Diana,
keep us mindful,
and stay with us in the union of all things.
You always bless me
with your kindness, power, and protection.
Now I send you my own kindness, power, and protection.
No God is invulnerable.
All Gods need our care.

Diana,
keep us mindful,
and stay with us in the union of all things.

Diana,
You were the first of all witches,
spinning a universe from your passion for our good Father.
So I now spin a wish from my own passions:
may your universe be as Your most loving dreams imagine it;
may I help build a kind world.

Diana,
keep us mindful,
and stay with us in the union of all things.

Diana,
grant me the power to bless your children each day:
keep me from reciting empty words and puffed up pledges;
help me instead perform concrete acts of love and duty;
give me an ability to listen to sorrow;
and the knowledge that a hug is a potent healing salve.

In the health of others,
I find my own health,
for no one stands apart from life's weave.

Diana,
keep us mindful,
and stay with us in the union of all things.

So mote it be.

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About this capture

Learn Wicca / Wicca 101 / Faerie Tradition

Honoring the Earth And Ourselves Through Pagan Burial Grounds by Petherwin

As we are all carbon-based life forms on our Holy Mother Earth, and as we are all going to eventually rest in the Earth one day, let us, as Pagan Folk who honor Her, examine the methods of our physically returning to Her. Cemeteries take up a lot of space and embalming prevents us from returning to Her for a long time: I think the ancient Celts had a good idea when they chose cremation because the ashes mix with the soil easily again, nourishing the Earth faster than metal-lined boxes!

We need Pagan cemeteries! Most states require a hefty dollar amount to start a commercial cemetery (for profit) but churches, as non-profit religious organizations, can have cemeteries as part of their real estate. Did I say organizing?

Organizing Pagans has been compared to trying to "herd cats" -- next to impossible! Rather than attempting to organize ourselves in larger and more complicated groups that can be difficult to maintain: we need to focus on many smaller groups or Pagan federally and state recognized churches, and if we don't find them: create them! No matter if we "belong" to a group, or are waiting for just the right group to appear, I believe each of us needs to choose to make commitments to Gaia now, not putting off these decisions "until" we can associate with others. If we can support each others commitments in groups: wonderful! There are many Pagans now over the age of 55, who need to make funeral arrangements and wills in advance of their physical passing. We all need to think about our own mortality and what we want to occur upon our own transition/physical passing. I had a sudden attack of Angina this spring, and this kind of event tends to awaken one's awareness of mortality. I am 44 as of this writing. I am also a retired hospice nurse.

I believe that we each, as individuals, can effectively change the way in which we bury our Beloved Dead. Do we want our non-Pagan relatives designing our funerals? Do we want our memorial place looking very much like a golfing green? Most cemetery plots do not allow trees to be planted over the dead. We need to create eco-cemeteries, and Pagan burial grounds where the wildlife habitat is expanded and augmented, where Memorial Trees are planted and we may thereby give back to the Mother, in our own passing, a gift of life to those who remain.

We need to write down our wishes, like who gets to divide our ritual working tools and who gets the chalice. We recycle and compost, we have reduced, we are re-using items instead of throwing them out; but let us take this concept further and nurture the next generations by creating beautiful Sacred Groves -- intentionally planted forests made up of memorial trees marking where our physical remains are.

If you read this and think this is a good idea: think what our grand-children may enjoy 50 years from now. Turning the Great Wheel of the Year in sacred groves all over the world, Pagan folk gather to circle amongst their ancestors trees. We are the generation to create these groves, these special living forests!

I challenge you, to write and share your dreams, and create our sacred sites !!! When Samhain rolls around again, what a wonderful thanks offering to the Goddess....your own commitment, with or without a "group"....to honor the Earth by choosing the manner in which you will return to Her one day.

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Petherwin starred as the HPS in the 1990 Llewellyn Video "Witchcraft, Yesterday and Today" by Ray Buckland. She co-ordinates the Church of All Worlds Nest "Mother Rest Sacred Grove" P.O. Box 3713, Blaine, WA 98231 <http://www.knotwork.com/~mrsgrrove/>

The main page of The Wiccan & Faerie Grimoire of Francesca De Grandis
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MAGIC AND HEALING THE EARTH

by Larry Cornett

Visionweavers Coven, like many other Neopagan Wiccan groups, works with deities as partners in rituals, invoking ones whose natural functions relate to the purpose of the ritual. For example, we (and other groups of practitioners) worked with Athena and her Owl in rituals for the protection of the old growth forest and the Grey Spotted Owl. Shortly after the rituals, the owl was placed on the endangered species list, and its old growth forest habitat given government protection.

In addition, Visionweavers (like other Wiccan Shamanic groups) worked with Nature Spirits in natural power spots when possible. A nature spirit is the living consciousness, or group mind of an ecosystem or a living entity (such as a tree spirit or Diva).

In another ritual, the Consolidated Edison Company of New York's Air Pollution permit

renewal applications were taken to a natural power spot for a ritual with a grove of Druids. Spirits that were interested in helping those fighting acid rain then were invoked and invited to use the permits as a vehicle. Those permits throbbed with power when they were sent to the New York Department of Environmental Protection the next day. The State of New York passed some of the strongest acid rain legislation and turned down Con Edison's application to burn high sulfur coal shortly afterwards.

At a Washington DC area CAW Spring Equinox, Visionweavers, CAW members and Druids ritually introduced three new saplings to an old, previously unhappy, Maple Tree and to other trees on some private land; and planted them at receptive power spots. The unhappy tree used to have kind of a swampy vibe, until some Visionweavers had previously introduced themselves to it as Earth Healers, found out that it missed the forest, and offered to help (after which its vibe was something like a Klingon Warrior guarding the property). The vibe that the maple tree let out during and for weeks after the tree planting was powerfully and totally ecstatic.

A network of people exists that does coordinated healing magic at least four times per year. It is called MOONWEB, and many groups and individuals have been participating for over ten years. You can get on the MOONWEB mailing list by sending your name, address and two stamps (or equivalent) per ritual that you want to receive to:

Cithaeron/MOONWEB
Post Office Box 15461
Washington, DC 20003

My experience with Moonweb rituals includes feeling the presence of and power generated by the other participants (even when working solitary), getting a closer relationship with nature, and plugging into a very strong magical current, while doing generally powerful magic that works.

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Tradition from which a druid gets his/her magic, and more!

INITIATE INSTRUCTIONS

by Ian Lurking Bear

From now on you must live every moment
in a state of lucid, fluid mystical awareness
flowing into itself and unfolding continually.
You must dance your way through the world
never dropping the glowing thread of awareness
as you always maintain a calm inner pool
of perfect serenity and compassion,
guided by a fierce inner light that clarifies action
and cuts to the truth in all things,
feeling the poetry in every instant
thus never becoming bored,
moving joyously and liltily with gentle humor,
never flinching from needed wrathful action,
always touching the source of creation
to gain guidance to the rightful course,
with humility, questioning doubt, and innocent purity,
while burning with the intensity of being most fully yourself,
seeing the divine intelligence in all things,
staying aware of the moon and stars,
utterly serious, whimsical, frivolous, constantly orgasmic,
being the vessel of holy desire
and the sword of focused will,
filled with pride without boastfulness,
radiating beauty without undue display,
and dreaming the dreams that shape the world.
You must breathe this with every breath,
feel it in every pore,
and know it beyond doubt or certainty,
or die trying,
knowing total darkness when
the overwrought light shatters.
Sleep until rebirth.
Every Day.

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Learn Wicca / Wicca 101 / Faerie Tradition

Magikal Improvisation

by GoldenHawk

While I am sure we all are great fans of proper rituals.. a little time to set the mood.. put on some appropriate music.. a few candles.. all the proper incantations.. Why... I have to confess to romping through my living room a few evenings, in nothing but my pointy wizard's hat, having a delightful time conjuring up circles, laughing and dancing with my favorite pesky Dragon! :) Nothing better, right?

Well, I'm not sure about the rest of you, but for me, these times are waaaaay too few and far between! In "real life" I tend to practice my Craft on the run.... a morning bagel with the Goddess... a quick cut of the cards to see what the day might bring.. Usually, instead of some beautiful "morning ritual", It's something more along the lines of..

"Good Morning Goddess!!! :) My!! You look very lovely today! (I just love to flirt with Her..) Walk with me today... and don't forget to smile! " not quite up to the nice prayers I read in the books, but it works for me! :)

... and then, of course there is all of that magickal "stuff". I have a small pebble in my pocket I have just always carried with me.. and who would be without a few feathers, shells, sand, small pieces of driftwood... any of this sound familiar?? ... and, my cards... both Tarot and Rune... and my compass.. you just never know when you might need to know where due North is! ... and of course, my magick four-color pen... Why limit yourself to blue or black, when you can send off some flaming memo using the "fire" of red ink! ... or, perhaps the occasional "post-it" in "forest"green!

As you can plainly see, I tend to find much "magick" in everyday things. .. and that is important! Why... people might talk if I whipped out my wand every time I felt the need for a magickal <! Heck! They would probably *run* at the sight of an athame!!

Take the time to carefully examine your "day to day". Use your imagination! Is there much difference between a bubbling cauldron, and that stew simmering on the stove?? Are there any among us, who would argue the magickal abilities of that television remote?? Do you actually think the "Powers that Be", require candles and great rituals before addressing them? I surely hope not.

Weave your Craft around the commonplace... the simple tools and practices that have already found a place in your life. You will find new meaning to your "day to day"... and a much more magickal "you"!

GoldenHawk, an eclectic solitary, is most at home during his Saturday morning strolls along the beach.. feeding those silly gulls! :) "Of all the magick in our realm, the most powerful is laughter... it warms the heart; inspires the soul... Enjoy it often! ... and don't forget to share!"

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About this capture

The Bridge At Midnight Trembles: My Story of Quebec City

by Starhawk

Under the freeway, they are drumming. Clad in black, hooded in sweatshirts, they pick up sticks and beat on the iron railings, on the metal sculptures that grace this homeless park, on the underpinnings of the overpass that links the lower town to the upper levels of Quebec City. They are mostly young and they are angry and jubilant, dancing in the night after two days on the barricades. From above, the cops fire volleys of tear gas. It billows up in clouds and drifts down like an eerily beautiful, phantom fog, but the dancers keep on dancing. The sound and the rhythm grows and grows, a roar that fills the city, louder than you can imagine, loud enough, it seems, to crack the freeways, bring the old order down. The rumbling of the rapids as you approach the unseen waterfall. A pulsing, throbbing heartbeat of something being born. A rough beast, not slouching but striding toward Bethlehem, in solidarity and pride.

A carnival, a dance, a battle. Images of war: the tear gas clouds, the spray of the water cannon, the starbursts of exploding gas, and yes, the rocks and bricks and bottles. No one has come here expecting a safe or peaceful struggle. Everyone who is here has overcome fear, and must continue to do so moment by moment.

In the chaos, the confusion, the moments of panic, there is also a sweetness, an exuberance. Spring after winter. Freedom. Release. The rough tenderness of a hand holding open an eye to be washed out from tear gas. The kindness of strangers offering

their homes to the protestors: come up, use our toilets, eat these muffins we have baked, fill your bottles with water.

We are the Living River: a cluster within the action that sometimes swells to a couple of hundred people, sometimes shrinks to fifty. Our core is made up of Pagans, who are here because we believe the earth is sacred and that all human beings are part of that living earth. Many of us have known each other and worked together for years: others are new, drawn together from outlying places by the internet and the organizing. One woman has brought her teenage children: our oldest member, Lea, is eighty-four. Our goal is to bring attention to issues of water, we say, although our true goal is to embody the element of water under fire. We carry the Cochabamba Declaration, which was written by a group of people in Bolivia who staged an uprising to retake their water supply after it had been privatized by Bechtel Corporation. They wrote:

The Cochabamba Declaration:

"For the right to life, for the respect of nature and the uses and traditions of our ancestors and our peoples, for all time the following shall be declared as inviolable rights with regard to the uses of water given us by the earth:

- 1) Water belongs to the earth and all species and is sacred to life, therefore, the world's water must be conserved, reclaimed and protected for all future generations and its natural patterns respected.
- 2) Water is a fundamental human right and a public trust to be guarded by all levels of government, therefore, it should not be commodified, privatized or traded for commercial purposes. These rights must be enshrined at all levels of government. In particular, an international treaty must ensure these principles are noncontroversial.
- 3) Water is best protected by local communities and citizens who must be respected as equal partners with governments in the protection and regulation of water. Peoples of the earth are the only vehicle to promote earth democracy and save water."

The Declaration is the alternative. It's what we are fighting for, not against. Our goal is to bring it into the Congress Center, declare the FTAA meeting illegitimate because it is not supported by the people, and suggest they begin negotiating to protect the waters. Failing that, we will get as close as we can, and declare the Declaration wherever we are stopped.

As we are mobilizing, our friends in Bolivia stage a March for Life and Sovereignty, which is violently repressed. Oscar Olivera, one of the framers of the Declaration, is arrested, charged with treason, but then released. As we are tear gassed, so the March is tear gassed, again and again. In Bolivia, two people die, one asphyxiated by the gas. In Quebec, there are near deaths, a man shot in the trachea by a rubber bullet, asthma attacks from the tear gas, a finger torn off in the assault on the fence. In Sao Paulo the youth blockading the Avenida Paulista are brutally attacked and beaten. Broke arms, broken wrists: one of our closest friends is beaten on the head so hard her helmet is split in half, but she refuses to leave because she is a medic. At the private hospital,

they refuse to treat the protestors. The police chase them away with live ammunition. Those arrested are tortured, held on their knees for over three hours in tight handcuffs while every fifteen minutes the police come by and beat them on the back. Most are under eighteen.

Our River has banners and flags and blue cloth suspended on poles and blue costumes and water songs. In theory the action is divided into zones -- a green zone for nonarrest, safe actions; a yellow zone for nonviolent, 'defensive' actions; a red zone for confrontational actions. In practice, aside from two designated green areas, no one knows exactly where these zones are or what they are supposed to mean. Anyway, we're the blue group, something outside of the plan. We are prepared to be nonviolent and confrontational. However, many of us are ten to twenty years older than the average protestor, most of us are women, and for many of the group, this is their first action ever. Some of us are prepared to go over the perimeter, if the chance arises, to risk arrest and physical confrontation. Others are not. So the river has four streams within it. Each will follow a flag of one of the elements. The green Earth flag will always make the safest choice in any situation. The blue Water flag will rally those willing to take the greatest risks. The red Fire and yellow Air flags will support the blue but not directly risk arrest. Affinity groups may stay together to follow one flag, or decide ahead of time how they will split when a moment of danger comes. Each person in the river has a buddy, someone they always keep track of, so that no one can get lost. Our scouts, Charles, Raven, Laura and Lisa, run ahead and check routes, come back and report or phone in. At times, the river is able to stop and make a choice collectively about what to do. At other times, it is impossible to meet or even hear each other, and the flag bearers decide.

Friday afternoon. The River has spiraled at the gate at Rene Levesque, where the night before the Women's Action hung our weavings. As we wind up the circle, beginning to raise the power, Evergreen comes up to me with a man in tow who is decked in the Cuban flag. He is part of a small group of indigenous people who have been holding a vigil at the gate, and our group is so metaphoric, (and we never quite got the signs made that said clearly what we were doing) that somehow he has gotten the impression that we are for the FTAA. We are singing, "The river is flowing," and he is from Honduras and his land is flooded from ecological breakdown and hurricane Mitch, and the only way we can demonstrate our solidarity, he says, is to join him in his chant. "Why not?" I shrug and we begin to chant in Spanish and English, "El pueblo, unido, jamas sera vencido!" "The people, united, will never be defeated!" The shout has a rhythm of its own, an angry and hopeful power.

We dance on down to St. Jean Street, singing, "Fleuve, porte moi, ma mere tu restera, Fleuve, porte moi, vers la ocean." The news comes from our scouts -- the CLAC march has reached the gate we've just left, and the fence is already down. I literally jump for joy. Quickly we regroup, and the blue, red and yellow flags decide to head back up for the gates.

We move up the street, stop in an intersection. Our scouts are ahead of us, checking

out the side streets. We make a circle, begin to sing,

"Hold on, hold on, hold the vision until it's born."

We begin a spiral, start to wind the power up, and suddenly I know clearly that we need to move up the hill, into the battle. I look at Willow, our Blue flag bearer, who smiles because she knows what I'm thinking. We nod, and she waves the flag. We advance forward. Up to Rene Levesque, into the avenue and out in front of the theater, singing and drumming. We receive cheers -- "Hey, it's the River." Closer to the gate, the cops are firing tear gas at the crowd. Young men run out of the crowd, shadows in the fog, and throw them back. The gas billows up and is blown back onto the police lines. We are still able to breathe, and sing, so we start a spiral. The circle grows: other people join hands and dance with us, moving ever closer to the gate, not running away, not giving ground. All along it has been hard to decide what the action of this direct action should be. Now we all see that the fence is the action. Challenging it, pulling it down, keeping up the pressure on the perimeter, refusing to go away, demanding to stay and be seen and heard.

We spiral and dance, the drums pounding against the thunder of the projectiles as they shoot tear gas canisters overhead, laughing with the sheer liberation and surrealism of it all. Until at last one shot lands close to us, the gas pours out and engulfs us in a stinging, blinding cloud, and we are forced away.

Down the hill we stop, wash out our eyes, rejoin the red and yellow flags. We help other people who also need their eyes washed. I am grateful for the training Laura gave us -- grateful to remember that I can breathe through the tear gas, though it hurts, to know how to wash eyes properly, how to rinse my throat, spit, rinse, spit before drinking.

We decide to flow on, to the blockade on the Cote d'Abraham a few blocks away. A couple of young people beg us to stay, to go back up the hill, and I'm tempted. They want the energy we bring, and they feel safer when we're there. But we hear that the Cote d'Abraham gate could also use some energy, and the mission of the River is to flow, so we go on. We could use ten, a hundred Rivers.

The gate at the cote d'Abraham is a stage -- elevated above the lower city, it closes off one of the main thoroughfares where three highways converge. A crossroads. We can look out over the lower city and the faraway hills where a red sun is about to set. When we arrive, the energy feels fragmented. Some people are drumming and dancing, others milling around, some tossing things at the police lines behind the fence, others just not quite knowing what to do. We synch to the beat of the drummers and begin a circle that grows and grows. Three or four hundred people are holding hands when we begin to spiral. The drummers move into the center and we wind and wind the spiral until the chant gets lost in the drum jam beat. Behind us, Donna has moved over to the fence and is scolding the police, especially the one woman among them. "How can you do this? You -- a woman! A Canadian! What are you thinking of!"

The area has been so heavily gassed that many of us can't stay long. The energy peaks, not into a cone of power but into a wild dance. Our scouts report that riot cops are massing down the street, heading toward us to clear the area. I ask the drummers to stop for a moment so we can inform people but they just shrug, 'so what?' They won't let a little thing like a police attack interrupt their music. The river flows on. Behind us, we can look back and see the spray of the water cannon, arching high in the air, filled with light like a holy and terrible rain that plays upon the black figures who hold their ground below..

Saturday morning: About twenty of us gather in the house where we're staying. Everyone is braver than before. I am awed. Some of us have been activists for decades, and carry into the actions a slow courage that has grown over many, many years. But some of our people have made that internal journey in one night.

All along I've been carrying a feeling of responsibility for these new people. I know they are all adults; they have made their own choices with their eyes wide open. But still, I know that many of them would not be here in this place of danger if I hadn't urged people to come. And it's one thing to decide, in the safety of your home, to go to a demonstration. It's another thing to face the reality of the chaos, the tear gas, the potential for violence.

I am here, I have done my best to inspire and encourage other people to be here with me, because as scared as I might be of the riot cops and the rubber bullets, I'm a thousand times more scared of what will happen if we aren't here, if we don't challenge that meeting going on behind these walls. Even if the river seems placid, I can hear the roar of the waterfall in my ears. In the beauty of the woods, in the quiet of the morning when I sit outside and listen for the birdsong, in every place that should feel like safety, I know by the feel of the current that we are headed for an irrevocable edge, an ecological/economic/social crash of epic dimensions, for our system is not sustainable and we are running out of room to maneuver. The mostly men running the governments and the corporations and the economic institutions of the world seem incapable of grasping reality: that nature is real, and has limits and needs of her own that must be respected; that neither human beings nor forests nor oil reserves can be endlessly exploited without causing great damage to the world, that the basic life support systems of the planet are under assault. In the meeting we are protesting, the Congress protected by the fence and the wall and the riot cops and the army, they are planning to unleash the plundering forces and remove all controls. Water, land, forests, energy, health, education, all of the human services communities perform for each other will be confirmed as arenas for corporate profit making, with all of our efforts to regulate the damage undermined.

And I am here because I am inspired by the incredible courage, the energy, the commitment of the mostly young people in this struggle. And because I have felt, all along, a vortex of forces converging on this time and this place, and that a cadre of Witches is just what is needed to work those energies.

And what I hear from my friends now confirms my feelings. "I know, now, why you do this." "This is what we have been training for, all these years." "This action itself is a training ground. We're just beginning." We circle, sing, raise power, and make our decision. We will go to the labor march, whose leaders have planned to walk safely away from the wall. But we will join the groups that plan to break off and return to challenge the perimeter.

Saturday afternoon: I am standing in the alley with Juniper who has never been in an action before and with Lisa who has been in many. There is an opening in the wall, but the riot cops stand behind, defending it, their shields down, impermeably masked, padded and gloved and holding their long sticks ready to strike.

Willow moves forward, begins to read the Cochabamba Declaration. The cops interrupt, shouting something, and move out from behind the fence. Their clubs are ready to strike: one holds the gun that fires tear gas projectiles and points it at us. Lisa and I look at each other, one eye on the cops, the other on the crowd behind us. "What do we want to do here?" she asks me. The cops begin to advance.. "Sit down," someone calls behind us, maybe someone we ourselves trained to sit in this very situation. We sit down. The cops tense. Juniper begins to cry. I am going to tell her she doesn't have to be in the front line, but she smiles through the tears and says, "It only gets good when you start to cry," and I know that nothing could make her leave. We are holding hands. I consider whether we should link up, make a stronger line.

We pass the Cochabamba Declaration back to someone who speaks French and begins to read it out loud. I pass my drum back, hoping one of my friends will pick it up.

I see one of the cops slightly lower his baton. Another wavers: their perfect line now shows some variation. They are beginning to relax.

A rock sails out of the crowd behind us, flies over our heads and lands at the cops' feet. In a second they are on alert, moving toward us. "NOOOOO!" the whole crowd behind us cries in one outraged voice to the thrower of the rock. "Peace!" they call out to the cops, raising their arms and flashing peace signs. In the front line, we are still, holding hands, waiting. Breathe and ground. The cops slowly relax again.

From behind, someone passes up flowers. Heather brought them in the morning, saying she wanted to do something nonviolent, give them to the police. I remember thinking that hers was an idea so sweet that it belonged in some other universe than the one I anticipated being in that day. She had not looked too happy when I explained that we intended to follow CLAC and the Black Bloc up to the perimeter. "People might think we're supporting them," she said. "Well, we are supporting them," I explained. At least, for some of us that's what we feel called to do -- to be right up there with them in the front lines, holding the magic, grounding the energy, not preaching about nonviolence but just trying to embody it. Now Heather and her flowers are here.

Lisa gets up, holding out her hands to the cops in a gesture of peace, and attempts to

give them the Declaration. I watch, holding my breath, ready to back her up if they attack. "We can't take it," one of them whispers to her through clenched teeth. She lays it at his feet. A young man comes forward, lays down a flower. A woman follows with another. Somehow, in that moment, it becomes the perfect gesture.

Everyone relaxes. After a time, we decide to make our exit. The River must flow on. Others move forward to take our place. We snake back to the intersection. Behind us, the young men of our cluster are helping to take down the fence along the cemetery. We begin a spiral in the intersection: masses of people join in with us. From a rooftop above, two of the local people shower us with confetti. We dance in a jubilant snow. The power rises, and as it does an absolute scream of rage tears out of my throat. I'm drumming and wailing and sending waves and waves of this energy back at the Congress Center, and at the same time we are dancing and confetti is swirling down while behind us the tear gas flies and the fence comes down.

When we stop, a woman comes up with news. The only way to be heard in the din and thunder is for the cluster to repeat each sentence. The news becomes a chant:

"I've just heard," "I'VE JUST HEARD!"

"That so much tear gas," "THAT SO MUCH TEAR GAS!"

"Has been blown back into the Congress Center," "HAS BEEN BLOWN BACK INTO THE CONGRESS CENTER!"

"They've had to close down the meetings for two hours." "THEY'VE HAD TO CLOSE DOWN THE MEETINGS FOR TWO HOURS!"

We erupt in cheers.

In front of the gate on St. Jean Street, five young men and one woman stand, their backs to the massed groups of riot cops behind the barrier, their feet apart, one arm up in a peace sign, absolutely still in the midst of chaos, unmasked, unprotected, in a cloud of tear gas so strong we are choking behind our bandannas.

We file behind them, read the Cochabamba statement, and then flow on. They remain, holding the space as their eyes tear, steadfast in their silence, their courage, and their power.

When the Bay Bridge fell in the last San Francisco earthquake, we learned that structures resonate to a frequency. A vibration that matches their internal rhythm can bring them down.

Beneath the overpass, they are drumming on the rails. The city is a drum. Massive structures tremble.

And a fence is only as strong as its point of attachment to its base.

("The bridge at midnight trembles" is a line from a Bob Dylan song, "Love Minus Zero/No Limits.")

Starhawk is the author of The Spiral Dance, The Fifth Sacred Thing, The Twelve Wild Swans, and many other books on magic, healing and activism.

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This site is where Goddess Spirituality, Shamanism and Wicca are inspired by the Faerie Folk. Thus soul-healing, personal mysticism and writing of literary value -- all from a multitude of diverse community members -- combine to create spiritual wholeness.

Bardic Tales of Goddess Spirituality

Winter's Thaw: Her Story
by Francis Salmeri

If I was plain or ugly I would have walked a different path. My grandmother had been a medicine woman and she taught me many things. But beauty found me another path. In my village each of us have a place according to our gifts. Beauty and a barren womb were mine. And so my place was set before me, among the men. The other women in our village scorned me, they hated me. But I know they were thankful. For I spared

them yet another childbirth.

I didn't know my mother. She died in childbirth with me. My grandmother raised me. The women in our village didn't like my grandmother but when there was illness or need they came to her for her gifts. Wherever Grandmother went conversation stopped and the villagers would back away giving her plenty of room as she walked by. We loved each other. We were all we had.

She told me stories that I loved, about the Owl Spirit who flies out of our belly at night in search of prey. My favorite story was about Black Widow Spider who wove a web from strands of moonlight with starlight into a magical cloak that turned her into a very beautiful human woman. She was a great charmer and seducer of men. Of all men. Those men who were weak and those men who beat women she killed by eating them in her spider form. But those men who were strong in body and spirit she loved and oh, what pleasures she gave them. My grandmother was very explicit and I believe my training began with that story.

After my grandmother died I lost the only person who ever loved me. Before she died she pulled my face to hers and as she kissed me open mouthed, she blew her life into me. I cried and sobbed and there was no one, no one to give me comfort. Afterwards, that day something changed in me. It was like a shield went over my heart and the loss of my grandmother and the loneliness that I felt was suddenly a little more bearable. And my work was different from then on. It was like with each man I was with I could see into the private part of his heart. I began to understand what drove a man from his wife into my arms. What I used to think of as only as men's lust I perceived as a loneliness and pain that was different from mine but the same too, in some ways. I started to see that my place in my village was an important one.

One day, a foreigner came to our village. And oh, what a charmer and what a beauty he was! At first it was like a game between us, like two well matched cats. But soon something changed. Something changed in the way he held me or in the way I let him hold me. I don't know, but it was different.

I went for a walk that evening. It was late winter, not quite spring and still very cold. The large pond was still frozen. But it was late winter. I knew the ice was thinning. He asked me to leave my village. To go with him. I knew that if I walked out far enough that the ice would crack. And I was afraid that if the ice cracked I would be swallowed up by waters too deep and too frigid.

About the author: Francis Salmeri is a licensed therapist and an Initiate in the Third Road® Tradition of Faerie Wicca. He can be reached at fsalmerica@earthlink.net
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The Clay Pit
by Elfself

I dreamed I was in a clay pit, digging clay to use in my pottery. The pit was about 10 feet deep and 10 feet square. I was barefoot, wearing shorts and a T-shirt, and covered with clay. It was especially on my arms and face and in my hair, and I was reaching, digging, and cutting into the walls of the pit, pulling out blocks of clay. I loved the feel of the clay squishing up between my toes, and the coolness of the pit. (There was bright, hot sunshine above, but I was in the shade.)

I remember wondering vaguely how I was going to get out of the pit.

The best clay came from about halfway down; it was smooth and elastic, even-tempered, easy to work. I felt a calm happiness being in the pit, digging my own clay by myself, knowing it was good clay and that with it I would produce beautiful pottery.

That was all of the dream. I told it to my therapist and he asked me what I thought it meant. Although I had not previously thought about it at all, I immediately knew its meaning:

The clay pit is my depression, and the clay is whatever I get from being depressed. It may look like dirt or muck, but with it I will produce a beautiful product. The best way to get the clay is to dig it myself. The place to get the best clay is in the clay pit, which is not a bad place; it's simply a place to go to get the clay.

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[Articles](#)

[Initiation: The Goddess, Crisis, and Power](#) When we squarely face life's challenges, no matter how great they are, we find inner power to stand up and make a difference. That is an initiation. This special supplement to the Grimoire will be regularly updated with material that can help us stay strong during our international crisis.

[Be a Goddess! My book](#)

[Goddess Initiation My newer book](#)

[The Modern Goddess' Guide to Life My newest book, tongue-in-cheek self-help](#)

[Be a Teen Goddess! My newer newest book!](#)

[Pick the Apple From the Tree My Goddess music CD](#)

Wiccan/Faerie Classes and Workshops

Visit Francesca De Grandis for Psychic Readings / Shamanic Counseling

I welcome your rituals, poems, articles and stories for the site.

Links to Shamanic, Wiccan and Faerie Resources Update: dead links are gone, fab ones added!

The Magical Mundane

Awards Folks Have Kindly Given This Site

Rituals and Poems

PRAYER TO THE GODDESS

I know the Laws of Nature are you, Lady.
Keep me mindful that I step upon Your Body,
with your feet,
that my sorrows are Your sorrows,
and that a healthy priest makes all things sound.
I feel Your breath in the wind, and Your hand in mine.
Keep me sincere.
Give me Your work,
which is to be joyous,
and to tend all things, because all things live, of themselves,
and with Your spirit.
Your will through mine, so mote it be.
by Francesca De Grandis, copyright 1987

Goddess and God Invocations

RITUAL: HOW TO MEET A FAERIE

Wiccan Prayer of Gratitude

Wiccan Food Magic

A Wiccan Blessing for a Newborn

Love Spells

If Prophets Foretell I have gotten letters from so many folks with names like moonwolf, snow-wolf, old wolf, new wolf, ravenwolf, happywolf...that I thought this vision I had might appeal.

All the above material -- prayers, rites, spells... -- come from The 3rd Road, a branch of Faerie Tradition. In 1986, I created a body of liturgy combined with a new way of running energy to do spells, rites and trances. This has become a tradition called The 3rd Road

Growing Spell by Jane Lind. Jane, one of my first initiates, says that this ritual "was inspired by a friend wanting to conceive a child. With some simple adaptations, it can work well for any kind of familial abundance." Knowing Jane, that includes any definition you have of family, for example, adapting the ritual for a same sex partnership.

Yule Invocations - 1994 by Obsidiana. An excellent piece!

Yoga Mudra by Carrie Vadnais. This poem, its author explained to me, came as the result of the 3rd Road training.

FOR OUR LADY AND THE DEAD by armour garland. I was attending an open mike poetry reading in North Beach, San Francisco, land of the beat poetry movement. It was great fun in that I felt all we poets were acting out a parody of ourselves: the bar the reading was to be in had another event happening, so a PA system was dragged out into Jack Kerouac alley, right by City Lights bookstore, and we all read our poems on the street to each other, passers by, and tourists. Silly! I heard armour read FOR OUR LADY AND THE DEAD there. I love his poems but felt he had outdone himself with this piece. Its rhythms evoke earthy truths.

EVE by Annie Finch. Annie was in town the night of the above mentioned open mike and read there as well. One of my hidden (um, until now) agendas is to try to write poems (I consider the prayers and other liturgy I write poems) and prose that couple literary value with in-depth spiritual awareness. I also look for poems like Annie's EVE to publish on this site: pieces that demonstrate the above mentioned coupling.

This untitled poem, by Victoria Wisdom, is both bold and feminine. In it Victoria shares a mystical, sensual view of romantic love.

A Way To End a Ritual by Geoffrey Cohen

A Blessing For Food by Geoffrey Cohen

Teen Prayer by Jonathan Schulte. I am grateful to have been touched by the spirituality in this young man's poem. Look past his misspelling and need to improve his grammar; the rules of grammar are easy to learn, and compare little to this beautiful prayer that touched me with its sincerity, and its devotion.

A Bed Time Prayer, for All Ages by Autumn FalconWolf. Simple, sincere, beautiful, real, effective, and poetry.

SPELL TO FREE ONESELF FROM EXCESSIVE COMPUTER ENCHANTMENT by Ian Lurking Bear

HAIKU, BY VICTOR ANDERSON, Grand Master of the Faerie Faith, from his forthcoming book

Poem: Gather in Circles

Poem: Once The Shaman's Cat

Poem: Untelling Creation by Scott Schulz

Poem: Another Day in the Garden by Scott Schulz

Poem: Amen by Scott Schulz

Poem: Hearth Wound Healing by Matthew Beachy

Evening Message by Phoebe Wray: when we truly follow Her path, truly follow Her path...

The Hanged Man And The Ten Of Swords by Mary Ann Murphy, whom I am proud to call a Third Road initiate.

Grasses They Grow by Raylene Abbott

The Crystal Mirror by Ennien Ashbrook

she holds me by 15 year old Anna Kongs

Faerie Queen by Jennifer Lewis, whose poem here gives us a vital, controversial message. You may not agree with everything she says, (I am not sure I do!) but she touches on a truth that I know all too well, and shares an insight that I am overjoyed to see someone other than myself revealing! Judging from this poem, Jennifer

understands the dangers of the fey path, and knows that Faerie glamour can rob one of a real life.

Articles

My Three Souls Wicca Wonderland is an imaginary pagan retreat which is "Modestly priced at only \$3000 a day." This sarcastic, um, I mean insightful, parody is the result of an insane evening at my house during which my initiates Steven Tiongco, Molly Carter, Scott Schulz and I somehow ended up spending an hour and a half writing this nonsense, um, I mean creative outpouring of social criticism. I hope that like minded mischievous web site visitors will take our chicanery in the spirit in which it is intended. Alison Harlow, one of my heroes, laughed heartily when she learned she is cited in this article as a workshop leader! BTW, a newcomer to the pagan scene may not enjoy this piece as much because of its in-jokes -- for example references to the schisms in the larger Faerie (as opposed to 3rd Road) community. Scott later wrote a song that accompanies the article.

Pagans and Bush I wrote this Feb or March 2001, in response to Bush's plans for government funding of faith-based community groups. But I will keep it on the site long term because it, and the prayer the article offers, addresses how all of us can be effective in serving others, whether that is as parents, community activists, strippers, lawyers -- whatever you do as a way to serve Goddess. I hope this article will kick off a series called Visions of Pagan Ministry Do you have thoughts regarding ministry? Check out the submission guidelines then send me your article, prayer, poem, or ritual!

A Vision of Service, Comments on Spiritual Respectability, and an Indictment of Pagan Priest(esse)s, Not to Mention a Personal Look at the History of This Site and Its Guiding Principles, by Francesca De Grandis. A long article with a long ridiculous title, personal stories, and probably too much indignation. :-)

LET'S TALK ABOUT * WATER * with Ian Lurking Bear. This awesome article is followed by a water rite.

What is FAERIE TRADITION

The Sabbats of Wicca: Because witches honor nature, they have eight festivals, or Sabbats, that mark the year as it turns through its seasons. This article gives basic information about these Sabbats, and includes both standard Wiccan information as well as my personal Sabbat lore and experiences, in other words, what I perceive the Sabbats to be.

Healing Prayer for the Community This multi aspected article includes my personal experiences dealing with media harassment and a prayer for healing planet and community.

Honoring the Earth And Ourselves Through Pagan Burial Grounds by Petherwin
Magic and Healing the Earth by Larry Cornett

Initiate Instructions by Ian Lurking Bear. I found this piece hilarious. It displays the impeccable wit I expect from Ian. And more, because it is even funnier than he usually can be, which is saying a lot! BTW, Ian is one of my initiates: could this piece possibly be a parody of me?

Magikal Improvisation by GoldenHawk. If this article from a reader of Be a Goddess! is not in the spirit of that book, nothing is. I am delighted I had an on-line meeting with this fellow: he emailed me about my site and my book, and thus I got to read this fabulous article. Thank you, Goddess.

Bardic Tales

The Goddess as Muse inspires Her storytellers who offer Her divine love, lessons and power through the magic of a well-woven tale.

The Bridge At Midnight Trembles: My Story of Quebec City by Starhawk. I told Starhawk I would love to see something of hers on this site. She sent me The Bridge At Midnight Trembles which I told her I loved and that it made my eyes water, my heart swell. (Goddess bless her for her writing and political work.) She responded by noting my words "Eyes water." Omigoddess, I had missed that! How funny! --> Her tale is a true story, a significant part of which is about tear gas! I of course had meant that I was deeply moved. I hope you will be too!

Winter's Thaw: Her Story by my initiate Francis Salmeri left me stunned. Where do these gifted people come from who study with me?! Um, yeah, I guess the Goddess sends them.

The Clay Pit by Elfself, goes down, down, down, chronicling the self-healing shaman.

Links to Shamanic, Wiccan and Faerie Resources

Below are favorite links. Scroll down to find my page with even more links. Special 03/01 thanks to Kristen O'Meara, who performed the ponderous task of checking every link in this Grimoire and ferreting out about 100 dead ones, so that I could sit down and key in updated link info for y'all. (Yup, I'm the site's webmaster)

The 3rd Road is: a living branch of Faerie shamanism; a Wiccan school; and a community.

WyldWytch's Web is not only the site of a magical, wonderful community servant, WyldWytch, but home of the on-line Be a Goddess! discussion group. Fey-spirited souls tend to be independent so being on the Be a Goddess! discussion list will not cause you to be swamped with mail, but you'll have access to connection with like-minded seekers. You need not have read Be a Goddess! to enjoy the list. Address any queries directly to WyldWytch.

A Midsummer Night's Dream Shakespeare told a few deep truths about Faerie.

Dawnwalker, is self-dubbed a "feri huna shaman", and is another of my initiates with a site of their own. Um, look, it might seem odd to brag about my initiates where all the world can see me do it, but I am very blessed by the amazing people the Goddess has sent me to train. Dawn is a tricker extraordinaire, a loving heart, and an amazing

magician. (Hm, that kind of describes all my initiates. Goddess, where do you find these people you send me, and how do you find so many of them?) Dawn's site has ferri resources, pagan & occult clipart libraries, and info on herbal medicine. : I *have* to make public thanks for getting to use Dawn's domain, for free no less! I couldn't afford to buy more space for my site, so am now splitting my site between two domains, the Well -- my original and main domain -- and Dawn's. Thus, my site has been able to hold even more free stuff for my visitors! And I am also thus set up to keep adding great new stuff: new articles, reviews, wonderful goodies. Couldn't have done this without your gift of domain space, Dawn, thank you, thank you. I love my updated site, and as always, you are a generous soul.

The Witches' Web is Brad's, who is my spiritual grandson: he is a 3rd Road traveler; an initiate of one of my initiates. The Witches' Web is an on line store filled with magical goodies. Tell Brad I sent you.

WACKY JAC is fabulous. Great witchy designs on shirts, mugs, and bumper stickers! Sexy, fun and very pagan without being typical pagan products. Tell them you heard about them from me!

Charles De Lint is a fantasy writer whose books I recommend to students of Wicca, because his fantasies have better info in them about Faerie than most Wiccan how-tos. Scott Schulz is an initiate of mine. I am proud to have trained this bard; his poetry is as good as poetry gets.

Stir the Cauldron is my pal, Arwen's, site. She is wondrous so go enjoy yourself! She says of her site that it "Explores mysteries of gender and offers how-to's on incense making and bread baking...Rocks, tarot spreads, rituals, spells, poetry, myth and more....

Witch's Brew Online: an online magazine

Serpentine Music offers pagan music both to the public and as a wholesaler. Run by a very nice, very efficient lady, Anne Hill.

Wiccan Events Calendar!!!!!! This is a listing of Pagan festivals.

NativeWeb Home Page I love this page!

Traditions of Magic in Late Antiquity is an on-line exhibition from the University of Michigan Library

Every Celtic thing on the Web Clip art, groups, magazines, you name it!

ASTRAL SEAS is run by Tom and Pat Hooper, two generous people with an authentic sense of combining spirituality with business. They sell an excellent and extensive assortment of ritual incenses and oils, in addition to a unique selection of ritual tools. Let them know you heard of them here, whether you go to their online ordering catalog with shopping cart (retail and wholesale catalogs) or you write them for their snail mail catalog at:

Astral Seas

POB 228

Salem Missouri 65560

Here's the rest of my links to Shamanic, Faerie and Wiccan Resources

Search Engines so you can find MORE ON-LINE MAGIC

The Magical Mundane

Whenever you're weaving fate in the mundane realm, this section might help.

FIRST AID ONLINE A witch is always practical! However, I have not checked this site out personally, so can't endorse it per se. If you go to it, please tell me how it works out for you. Thanks!

Francesca's Links has lotsa links to other magically mundane pages, including links to help you spruce up your Web page. There's also sites about music, movies, ...

To submit your rituals, poems, articles, and bardic tales read submission guidelines. The site generates a great deal of email, so click here to discover how to best contact me. I welcome feedback about the site!

Thank you for sharing my magic!

Yours in the Realm of Mystery,
Francesca De Grandis

A member of:

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Learn Wicca / Wiccan Classes / Classes in The Celtic Shamanism
of Faerie / Fairy Tradition & Personal Transformation

Francesca De Grandis

and

The 3rd Road®

Classes in Wicca (The Celtic Shamanism of Faerie Tradition) & Personal
Transformation

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Class Schedules

THE 3RD ROAD tradition is a living branch of ancient Faerie shamanism, also called Wicca, Goddess Spirituality, Faerie Tradition, or Celtic shamanism. It develops one's spiritual, psychic, and worldly potential, while honoring each person's inextricable weaving with society, nature and cosmos. This is an ecstatic path pursued via a supervised and disciplined approach to: psychic training; intense personal growth (which includes purification of the inner blocks that keep one from fulfillment and service); an experience of the love of the Goddess and God in daily life; and a practical application of shamanism to life's joys and challenges. The 3rd Road is an initiatory path.

The 3rd Road has two distinct branches: Mystic Rose and Stellar Rose. Each stands on its own as a complete training with its own unique initiation. Some students choose to gain the benefits of both trainings. Although both trainings are initiatory, initiation is not guaranteed upon completion of the classes. However, certification of completion is given.

Both branches entail traditional shamanic teaching methods, and participants undergo an authentic shamanic journey toward personal fulfillment and magical expertise.

After the advanced training of either branch, some students continue on with post graduate training. Post graduate work is not described on the site, being a moot point until one has undergone the earlier training.

The Mystic Rose Curriculum\Branch\Training, formerly called the "core 3rd Road training," consists of 5 semesters (almost two years) and is done face-to-face.

There are two entry-level classes which are each three months long, can be taken in any order, and are complete trainings unto themselves for those who desire no further work. However, these "sister" curriculums complement each other, add up to a larger whole, and are prerequisites for advanced Mystic Rose training, which consists of three additional semesters.

The Stellar Rose Curriculum\Branch\Training is only available by teleseminar, and takes 2 years to complete.

Entry-level classes can be taken in any order, and each is a complete training unto itself, often with a specific focus and empowerment for those who desire to focus only on the material available in that particular class. Each entry-level class is six or seven weeks long, and there is approximately a year's worth of entry-level classes. After that, students may go on to advanced training, committing to a year long supervised shamanic journey, magical training, and spiritual development.

I so believe in teleseminars as a valid means of transmitting shamanism that the Stellar Rose material is available only by teleseminar, even to my local students.

THE 3RD ROAD Wiccan school and institute of healing in San Francisco, California, is where Ms. De Grandis both teaches and offers psychic readings (shamanic counseling.) While she herself is committed to practicing and teaching witchcraft (the religion of ancient European shamanism), as a counselor Francesca guides clients from a wide diversity of religious walks of life. Honoring the client's own spirituality, she has offered compassionate support to people of all backgrounds, beliefs, and lifestyles, and brings to her counseling the benefits of long experience.

THE 3RD ROAD community is world-wide. The SF institute, like the temple of an ancient city, is the nucleus of a community rich with diversity. Students -- wondrously mad, politically motivated, representing everyone from lawyers to bike messengers, and a rainbow of race, ethnicity and lifestyle -- join together to study, heal, work and play. Students, past and present, also gather to celebrate the eight Wiccan festivals of the year wheel. Often students' friends and family, and the larger pagan community, join in the celebration.

The 3rd Road teleseminar community is international, and meets in small, personal phone groups.

Someday, 3rd Road's type of small, intimate, yet empowered community will form the basis of the "global village."

THE 3RD ROAD classes, whether Mystic Rose or Stellar Rose courses, emphasize the spiritual and magical practices of the Old Religion, solid magical technique, living the Wiccan religion of love and worship, and the power and poetry of the Faerie Faith. Classes consist of lecture, ritual and discussion. Weekly ritual practices are assigned. Because students learn tools for inner change, the work can be vigorous and deeply moving. Francesca is committed to safe emotional and psychic practices. To these ends registration is usually limited, so that groups are small and personal. Many solitary practitioners who usually avoid groups find the classes a safe and supportive learning environment.

Entry Level curriculum might include but not be limited to: magical techniques; energy perception and manipulation; the poetry of magic and physics; psychic protection; ritual format; manifestation of material goals; urban shamanism; applied theology and myth; strengthening relationship to Deity; alignment of Godself, conscious mind, and unconscious; rituals for personal cleansing and inner transformation; ecstatic techniques; ethics; and sexual healing. Students also enjoy experienced guidance to make spiritual training relevant to their present lives and strengthen the God(dess) within.

Shamanism is essentially taking one's inner and outer problems -- whether they are typical daily frustrations or major trauma -- and using them as springboards into prosperity, greatness, and joy. Classes reveal how to accomplish this. One gains a rich heart openness to deep relationship with Goddess, family, and community.

Most entry-level classes are multilayered, tailored to be suitable for both beginners and adepts.

Many Stellar Rose entry-level courses explore one topic in depth. For example, a course might focus on herbal magic, traditional healing used for gender empowerment, shamanic counseling, pagan ministry, or sacred sexuality.

In the case of the Gentle Heart; Palm Up teleseminar, I call it "naptime for spiritual warriors," because it offers eight principles of surrender that keep you from being a cosmic doormat and give you a fluidity and passion that make you unstoppable. The material is profoundly and experientially life-changing.

Advanced Instruction in either branch, as stated above, takes one additional year. Undertaken only by those dedicated to the Old Gods, these are vigorous and challenging trainings -- big commitments bearing the sweetest, richest, and most mysterious fruit. Curriculum advances topics introduced in entry level courses. For example, students come to an even deeper trust of their inner voice.

In the Mystic Rose branch, advanced work also includes trance journey; sacred space (circle); power quest; power bundle; spiritual healing of self and others; leading services; community building skills; gender healing; and ritual creation. Students also receive private, personalized lessons. Via focused exercise and repetition, students

gain facility in the Magical Art much the way dancers or martial artists train to command their art.

In the Stellar Rose branch, advanced work includes gender healing; ritual creation; construction of one's inner power-place; power quest; and community building. Students learn and/or sharpen the magical techniques most relevant to their own work and personalities. The Stellar Rose curriculum is still being created. Once that is done, other aspects of its advanced curriculum will be listed on this page.

As students progress in either branch, individualized curriculum is developed; one student might learn about pastoral counseling, another about animal totems. The personal attention and fellowship that is an important and integral part of Wiccan training is deepened as students work on their special projects in class supported by the group. As with all 3rd Road classes, material is not taught academically but experientially.

A PERSONAL STATEMENT, updated 2003

"In 1986 everyone thought I was crazy to start an institute of Wicca and personal growth -- such an institute was unheard of, and a one person staff (me!) could never pull it off. Well, here I am, still doing it, and happy as a bubble coasting along the surface of a brook.

"Of course, things have expanded from a one person operation. I finally got an assistant. Students and graduates help produce the Pagan holiday rites. But all in all the institute remains as it started, fulfilling my original vision -- a student body small enough that folks can get to know each other; classes & rituals in a safe environment; in-depth, finely tuned study; the teacher accessible for follow up on class curriculum; and the focus on personal and individualized growth. I am pleased!

"A formal, efficient institute can be small, simple and personal. In this uncomplicated intimate structure, I have taught innumerable students.

"In this day and age, my institute is surely unusual, yet it is a true center for teaching and healing, and the focal point for a community. This is in keeping with traditional shamanic culture: instead of a nationally or internationally centralized governing body, shamanic culture happens in small clusters of independent minded, but healthily interdependent, people. In shamanic society, each person is important, their unique needs and potential affirmed and supported.

"A shaman walks between the stars but lives IN the world, realizing that time and competence are precious commodities, which need to be coupled with humane priorities. We must be down to earth, mystics who apply our visions practically, so that we can fulfill ourselves and obligations to family, friends, community, and planet.

"Each person has a unique talent or talents that make them joyous and fully themselves. When we develop these passions, we honor the sacredness of life. Only through serving others with these unique talents can planet and community be healed. My focus is personal growth so each of us can attain this selfhood. Travelers on the 3rd Road are able to use their full potential to serve the larger community.

"Now, teaching 3rd Road teleseminars, I am finding it a way to fulfill my original vision of my classes, with people who live far away. There's all the power, warmth, community, and focus on individuals. Teleseminars are giving me a rich new depth of camaraderie as we, in the teleseminars, move forward side-by-side in a spiritual growth which is strengthening our ability to become happier in our personal lives as well as helping us better make a difference in the world. I no longer feel so alone while fighting the good fight. The 3rd Road teleseminar student body is a precious community that I really need and celebrate.

"The synchronicity with which 3rd Road began and continues to develop is daily. For example, I started the teleseminars because so many wonderful people who wanted to study with me lived far away. First, I taught a master class for those who had already done the program in my book *Be a Goddess!* Then I adapted already existing workshops. A teleseminar student begged me to do a complete 2-year training by phone. I insisted I ethically could not. Then, one day, I had a vision. The light bulb went on. It was as if, when I both created and adapted those workshops, Goddess had played a trick, making them perfect to combine with the *Be a Goddess!* curriculum, the *Be a Goddess Master Class*, and additional specially formulated courses, to add up to the Stellar Rose branch of 3rd Road. I kept checking my notes -- could this be possible?

"It was! Detail for detail kept lining up "coincidentally" to perfectly fulfill my high standard of what is needed! So now I have thrown myself into this clearly Goddess-given flow, and am creating/channeling the rest of the curriculum. It is an enormous blessing -- and responsibility -- to be a channel for this poetry of transformative earth spirituality. I was surprised, quite honestly, to discover that authentic Faerie shamanism can be transmitted through this venue. Now, I see that it makes total sense -- shamanism is shamanism. Its lessons transcend all circumstances, if those involved participate sincerely. I am striving diligently to stay a clear channel for a curriculum that is comprehensive, effective, and safe. Students -- novices and elders -- tell me it's working, that their lives are blooming like never before. I am so lucky to be on this adventure, on the 3rd Road. Come join me! Forget your reasons not to -- just come and love yourself.

"Blessings on you, take good care of yourself, because every single one of us needs each and every one of the rest of us, so that we can keep on keeping on making a difference.

"I am dedicated to the Goddess and God."

-- Francesca De Grandis

FRANCESCA DE GRANDIS, author of HarperSanFrancisco's *Be a Goddess!* and *Goddess Initiation*, is a traditional spiritual healer, and the daughter of a Sicilian witch. Francesca graduated from New College of California where she pursued Shamanic Studies. After completing a rigorous and rare seven year training to become a shaman in the Celtic or Faerie Tradition, she went on to earn the title "Master in the Faerie Faith." She is also an initiated Kahuna, as well as ordained in the Fellowship of Isis. Ms. De Grandis has been a Shamanic counselor since 1982, and has been featured in *The New York Times*, *USA Today*, and *Cosmopolitan*.

Lynn Andrews, author of *Medicine Woman*: "Francesca De Grandis has given us an inspirational bridge between ancient wisdom and our current life."

Starhawk, author of *The Spiral Dance*: "A witch who knows her stuff"

Complete Woman: "De Grandis teaches others how to have great sex, spiritual power, and enjoy the world..."

Students & Clients:

"I gained incredible insight and valuable tools for making necessary changes...a testing, tugging feeling of adventure... the realization of birth, of being mother to yourself. Francesca, midwife and godmother in my rebirth...she changes lives like no-one else...I felt welcome and safe...Francesca offers authentic teachings...her program integrates the rigor of non-academic scholarship with a depth of emotional, psychic and physical experience that's rare...a truly comprehensive and complete training that leaves you an experienced witch...kindness and fun...My life has opened like a rose."

More Students:

"I feel incredibly graced to have met and studied with Francesca... taking her classes, and reading her books, I have connected to my deepest and most powerful truths. Francesca has helped me ignite my own natural shamanic fire. Practical results of my study with her extend to every area of my life...I am indebted to Francesca..." -- Dena Crowder, M. A., creator of "Essential Woman" and "Sovereign"

"...Francesca is such a warm, loving, and giving person... After experiencing the energy in two teleseminars, I know that she has a keen sense of what will work and what won't. She has a true gift of reading the environment and of pulling together a very diverse collection of people into a cohesive, supportive, loving, and productive group... Very quickly, during a teleseminar, you stop thinking of yourself as being in a phone conference and are drawn into the warmth, magic, and joy..." -- Kathi Somers, Southern California

"...I felt the need to reach out to a community of others walking this path. The

teleseminar was a perfect solution. I've learned so much ... from the elder wisdom and personal attention that Francesca offers. I am grateful for her guidance and integrity." -- Liz Cherniak, Calgary, Canada

"I'm a private person and don't like to be put on the spot. During a teleseminar, Francesca creates a 'virtual temple' where all styles are encouraged. I can be me, participate silently, and have a great time doing so." -- Night Joy, Boston, Massachusetts

Frequently Asked Questions

Be advised: below are quick n' dirty answers. However, the rest of the page often addresses the same issues in greater detail and depth.

What if I can't afford the tuition?

Which class is best to take first?

What do I take if I'm a complete novice?

Where do I start if I'm an elder?

What's the difference between the face-to-face classes and teleseminars?

Which of the two are more intense or comprehensive?

Which is better for me?

How does a teleseminar work?

Q: What if I can't afford the tuition?

Francesca (FDG): There's scholarship and work trade available. And if the problem is not money per se, but paying a lump sum all at once, call me. I'm very flexible about working out a payment plan. Or if you've a specific skill or product you want to offer, call me about a trade.

Q: Which class is best to take first?

FDG: Entry-level classes can be taken in any order.

Q: What do I take if I'm a complete novice?

FDG: Entry-level classes are totally accessible to beginners. Honest!

Q: Where do I start if I'm an elder?

FDG: You sit on your hands and start at the beginning. Spiritual seekers on any path have to do that, anyway - occasionally start from the ground up. And 3rd Road 101 is not generic Wicca 101, so you need entry-level classes upon which to build advanced 3rd Road work. Elders from many traditions have found 3rd Road an excellent supplement to their own paths.

Q: What's the difference between the face-to-face classes and teleseminars?

FDG: I refuse to say. There don't seem to be words that are truthful. Both branches are unique, but anything I say to differentiate seems to somehow belittle one or the other of the two. All I can say is, they're both worth taking.

Q: Which of the two are more intense or comprehensive?

FDG: As I try to find ways to differentiate between the two branches, it only becomes more confusing, not less. For example, many people take one branch, and feel it's totally changed their life. Many others, who want all the tools, power, knowledge, and growth they can get, integrate the two branches. I do know that both achieve many of the same goals, and both lay down a solid spiritual and magical foundation, then go on to build on that foundation. However, the tools and means through which this is done are quite different in the two branches. I feel like a trickster as I write out this FAQ Sheet. Maybe that says something.

Q: Which is better for me?

FDG: That's a very individual thing. Perhaps your intuition can guide you. Feel free to call to discuss your particular goals and needs. My number is (415) 750-1205.

Q: How does a teleseminar work?

FDG: First, let's talk about it logistically. All you need is your telephone to enjoy a shamanic teleseminar that gives you the benefits of 3rd Road training wherever you live. TOTAL COST consists of enrollment fee, paid to me, plus long distance charges to Las Vegas (the area code for the event's "tele-bridge"). Just call long distance then pay the charges on your phone bill. Long distance rates for a 55 minute class can be \$6.00.

A group meets on the same day of the week for six or seven consecutive weeks at 6:00 pm (California time). Meetings consist of riveting, effective 55 minute-long lessons. A small group allows for dynamic, focused sessions that support your uniquely personal goals and dreams. Sessions are interactive and give you life-changing assignments to apply between meetings. Which brings us to how a teleseminar works shamanically.

In my shaman's tele-hut I use traditional Celtic teaching methods. After all, the

dreamworld, other world, alternate reality, is a place shamans walk with their students. We can get there just as easily meeting by phone.

It's not just me lecturing at you for an hour, it's really magical, and you get to ask all the questions you need.

The teleseminars have proven to be a truly viable means to teach shamanism in a wholistic, rather than dry, didactic, way. Even more exciting, it's clear one can also teach a full tradition through this venue. I am still creating the curriculum, so students now enrolled are pioneers. The two year training develops bit by bit, and, as it does, so does the warmth and togetherness of 3rd Road's teleseminar community. And so does our depth of magical expertise, spiritual growth, and mystic awareness. I am grateful to the students involved in this at the starting point. What a journey we share.

I create a virtual-temple with a gentle opening ritual and wholesome environment. With long experience as a spiritual guide, I can build a sacred virtual-grove where we can learn, celebrate and heal our spirits. I also trained to be a teleseminar leader; this helps me facilitate not only meaningful dialogues, but transforming ritual-experiences.

You enjoy the same safe, ethical, relaxed, and fun space as in the Mystic Rose classes. Instead of impersonal, glib teachings, I try to offer you relevant ideas and practical tools, and, if you desire, directly address your personal issues. Tele-classes are right for **your** unique goals, challenges, and dreams.

Class Schedules

For more information, go [here](#). You'll receive email notice of upcoming classes, their prices and curriculum details, and the like. If you need other information call (415) 750-1205 but please do not e-mail me. I'm happy to talk as long as you need by phone but current injuries severely limit e-mail use. Or you can write to me at:

The 3rd Road
POB 210307
San Francisco, CA 94121

"There's the road to heaven, and there's the road to hell, and there? That's the road to Faerie."

-- Thomas, the Rhymer

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305 captures
1 Sep 2000 - 9 May 2025
Mar APR May
10
2005 2006 2007

About this capture

<http://kuhttp.cc.ukans.edu/carrie/stacks/authors.shakespeare.html>
21 captures
7 Dec 1998 - 24 Aug 2004
Oct AUG Sep
24
2003 2004 2005

About this capture
Skip Redundent Navigation
The University of Kansas Campus Tour: Spooner
HallCampus Tour: Marvin
HallCampus Tour: Fraser
Hall August 24, 2004 82°F/28°C clear
toggle navigation

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Admissions
Calendar of Events
Academics
Libraries & Museums
Computing
News
Administration
Research
Athletics

Information for
Prospective Students
Current Students
International Students
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3 Dec 1998 - 10 Jun 2021
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2004 2006 2007

About this capture
Feri Dish
My Favorite Mead Recipes
Feri Stories and more
(more being lotsa gossip about the Vanir, Norse, the Aesir, the Swedes & other folk.)
Feri teachers
The 3rd Road
What's Feri anyway??
The Faery Tradition
Places for Feri lurking
Terrence.McKenna
The Sacred Landscape
The Hoodoo Page
The Hazel Nut
Rebecca's Faerie Haven
Covenant of the Goddess
Bay Area Pagan Assembly
Church of All Worlds
Undernet #wicca
On-line Pagan Resources
Between the Worlds...
a page of links and stuf' for feris!

Hello....

(click on me and I'll tell you a story of the first shaman)

E-Mail What She touches changes... Click Me

This page was updated on 02/12/00 using VirtualNotepad2000.

<http://www.sfsite.com/charlesdelint/>

495 captures

8 Oct 2002 - 23 Sep 2025

Mar APR Jun

24

2005 2006 2007

About this capture

[logo: Charles de Lint]

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Charles de Lint

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[Selected Reviews & Quotes](#)

[Triskell Press](#)

[Links of Interest](#)

[Welcome](#)

[New Books for 2006](#)

[Make A Joyful Noise \(2006\)](#)[Make A Joyful Noise](#)

Originally, Make A Joyful Noise was to be my Christmas chapbook for 2005. But Bill Schafer of Subterranean Press was putting together a chapbook series and asked for a story.

Make A Joyful Noise is an 11,000 word Newford tale featuring the Crow Girls.

[Triskell Tales 2 \(2006\)](#)[Triskell Tales 2](#)

Every year at Christmas time I write a short story for MaryAnn that I publish in chapbook form through my Triskell Press imprint. I've been doing this for more than twenty years now; the earliest stories were printed in editions of only one copy. It wasn't long before we decided to share the chapbooks as a Christmas gift for friends and family. In recent years, the stories have been reprinted in magazines, convention program books and my own short story collections—but their first breath of life has always been in chapbook

form.

In 2000, Subterranean Press published all of the chapbooks up to 1999 as Triskell Tales. This new collection includes the remainder plus the one from this year, This Moment. In addition to the stories themselves, each tale will be preceded by a reproduction of the chapbook cover art from its original release.

Widdershins (2006)Widdershins

Jilly Coppercorn and Geordie Riddell. Since they were introduced in the first Newford story, Timeskip, back in 1989, their friends and readers alike have been waiting for them to realize what everybody else already knows: that they belong together. But they've been more clueless about how they feel for each other than the characters in When Harry Met Sally. Now in Widdershins, a stand-alone novel of fairy courts set in shopping malls and the Bohemian street scene of Newford's Crowsea area, Jilly and Geordie's story is finally being told.

Before it's over, we'll find ourselves plunged into the rancorous and sometimes violent conflict between the magical North American "animal people" and the more newly-arrived fairy folk. We'll watch as Jilly is held captive in a sinister world based on her own worst memories—and Geordie, attempting to help, is sent someplace even worse. And we'll be captivated by the power of love and determination to redeem ancient hatreds and heal old magics gone sour.

Source: Tor Books

24 December 2005

Oh, I've been a terrible correspondent this year, with no real excuse except that the spare time I misplaced a few years ago appears to have crept back and kidnapped a whole pile of what little time I had left over and...well, the long and short of it is that there just never seems to be enough of it anymore. (If anyone ever figures out how to bottle the stuff, they'll make a fortune.) But I did want to wish you all a Merry Christmas and a happy holiday season, and the best wishes for the new year from all of us here in this time-starved household.

I will try and be more forthcoming next year, plus I'll have a brand new spankin' Web site (courtesy of my pal Rodger Turner), and hopefully we'll have stories to share and music to enthuse over (my obsession this year is a singer songwriter from Scotland named KT Tunstall—do check her out), and all will be well.

FIND OUT WHY

The Don't! Buy! Thai! site is still active, but it has now been incorporated within the larger issue of children's rights worldwide. For more information on what's being done, and what you can do, check out the Captive Daughters site.

Americans concerned with children's rights issues, might want to familiarize themselves with the CareAct.

In most states the penalty for an adult who rapes a child is twenty years plus—unless that adult happens to be related to the child—in which case the maximum sentence could be probation. There is legislation now pending in Congress to change all this. IF YOU CARE, ACT! Find out more at: www.CareAct.org

If you find any errors, typos or anything else worth mentioning, please send it to rturner@sfsite.com.

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Designed by Rodger Turner and Hosted by:

SF Site spot art

<http://members.aol.com/lcorncalen/CALENDAR.htm>

121 captures

27 Apr 1999 - 4 Aug 2025

Mar APR Jun

25

2005 2006 2007

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CALENDAR OF EVENTS LINKS

1/27/2005

Published by: Larry Cornett at 890 Alhambra Rd., Cleveland, OH 44110-3179
Phone (216) 692-2124 e-mail: lcornett@en.com

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then look up the state that you are interested in, under the listing for the nation that you
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Indiana Pagan Events, Groups, etc.
<http://www.geocities.com/Athens/9802/resources.html>

Indianapolis Indiana area events
www.ipagan.net/ipn/

Kansas City Events
www.ipagan.net/kcpn/

Kentucky Pagan Events
<http://www.microlink.net/~falconfire/www.ipagan.net/kypn/>

Midwest Pagan Events (Chicago, Illinois, Ohio, Indiana, Wisconsin, Iowa, and Missouri)

<http://www.ebenner.com/pagan/>

Mississippi Pagan Network (AKA Pagan Foundation -Mississippi)

<http://mpn.dragonmanor.net> and/or

<http://www.telapex.com/~graywlkr/mpn.htm>

New York, Long Island area (mostly): Search on Events from URL below:

<http://www.newageinfo.com/res/>

New York, New Jersey and Some National

<http://members.aol.com/retepniqr/>

New England (Earth Spirit Community events)

<http://www.earthspirit.com/events/index.html>

North Carolina (Cape Fear Area) Local Events

<http://www.geocities.com/ladysilverwolfmoon/capefearncpagans.html>

Northwest US

<http://www.9houses.org/Events.html>

Ohio Calendar of Events (by Larry Cornett)

<http://members.aol.com/lcorncalen/CAL-OHIO.htm>

Ohio CAW Events, Toledo Area

<http://www.geocities.com/Athens/Acropolis/7747/calendar.html>

Dayton Ohio Area Pagans

<http://www.dapagans.net>

Ozark Avalon

<http://www.pagans.org/ozarkavalon/pl/calendar.html>

Minneapolis/StPaul MN CUUPS etc events

<http://paganinstitute.org/>

Philadelphia, PA events

<http://people.delphi.com/broomcloset/>

Mid-Atlantic Area Wiccan/Pagan Resources

<http://www.dol.net/~panpipe/info.html>

Seattle Pagan Information

<http://seapagan.org/>

Virginia, Washington DC, DE, MD, PA, IN, WVA, Italy, Germany, etc. (where Paganet News distributed)

http://www.paganet.org/pnn/Calendar_of_Events.html

(updated 8 times per year, when hard copy publication goes to press)

Virginia, along with Washington DC, and parts of MD, WVA, and DE (within about 150 miles of Southern DC Metro area)

<http://www.openhearth.org/info/eventscalendar.cfm>

(updated much less often than monthly hard-copy calendar distributed by Victoria Smith)

St. Louis Area Calendar Webpages

<http://walden.mo.net/~tjc/stlpag/calendar.html>

<http://walden.mvp.net/~tjc/stlpag/calendar.html#fest>

Southeastern Festivals

<http://www.mindspring.com/~spiraltree/festival.html>

Chris Cooks Links to various Calendars

<http://www.io.com/~cookec/pagan/cal-list.html>

Texas, etc, Events

<http://www.angelfire.com/tx/LoreleiTexas/Events.html>

For another webpage linking to various regional calendars, try the Draconis Network:

<http://www.draconis.net>

and

WebEvent - The Pagans Online Calendars

<http://www.pagansonline.com/cgi-bin/WebEvent>

If you know of other short duration events in the areas covered by the regional calendars below, or local groups with calendars on-line, contact the webmaster for the regional calendar site, and let her or him know. If you know of other regional calendar websites let Larry Cornett know by e-mailing me at lcornett@en.com.

If your region does not have a regional calendar website, start one yourself or find some TechnoPagan Webweaver and work with her or him to start one.

NATIONALLY SIGNIFICANT EVENTS, AND SOME LOCAL ONES, BY GROUP

My calendar includes websites for individual events 2 days or longer. In addition, a number of individuals and organizations sponsor many events of this nature

Z Budapest Events (Granny Z's Witches and Wizards Camp, Goddess Festival, etc.)
<http://www.zbudapest.com>

Brushwood (Sherman NY, near Erie, PA)
<http://www.brushwood.com>

Church of All Worlds. Events
<http://www.caw.org/events/events.asp>

Circle Sanctuary Nature Preserve
http://www.circlesanctuary.org/events/events_cal.html

Diana's Grove
<http://www.dianasgrove.com/events/event1999.html>

Earth Drum Council
<http://www.earthdrum.com/calendar.htm>

ELF Lore Family (Needmore, IN, near Bloomington)
<http://www.elflore.org/events.htm>

Church of Four Quarters (Artemis, PA, in Southern PA)
<http://www.4qf.org/comm/subscribe/fcal99.htm?>

Free Spirit Alliance (MD, DC)
<http://www.free-spirit.org>

Open Hearth Foundation, Inc. (Alexandria VA)
<http://www.openhearth.org>

Native Events Calendar (mostly Pow Wows)
<http://www.cowboy.net/cgi-bin/people/Native/WebEvent/WebEvent/>

NORML Events
<http://www.norml.org/calendar/index.shtml>

Omega Institute
<http://www.real.org/hp/Omega>

Rainbow Tribe
<http://www.welcomehome.org/rainbow.html>

Starhawk/Reclaiming
<http://www.reclaiming.org/>

R.J. Stewart

<http://www.dreampower.com/> <http://magere.com/RJStewart>

Nicki Scully and Jane Bell Shamanic Journeys, Ltd.

<http://www.shamanicjourneys.com/sjwebschedule.html>

Subgenius Devivals 216-556-0338

<http://subgenius.com/bigfist/fun/devivals/>

<http://sunsite.unc.edu/subgenius/newdevivals.html>

Susan Weed Workshops and Intensives (from Spring Equinox thru Samhain)

http://www.susunweed.com/3%20events%20calendar_sw.htm

Wolvenwold (Home of Festival 2000) Southern Ozark Region of Missouri

WWW.Wolvenwold.drak.net

For music festivals, see:

<http://www.festivalfinder.com/>

ONGOING GROUPS AND EVENTS

Earth Religion Organizations

<http://www.crc.ricoh.com/~rowanf/COG/groups.html>

Amaranth Information Network

<http://www.geocities.com/Athens/6232/frames.html>

Public Contact Points with Covens and Groups

<http://www.oakgrove.org/GreenPages/>

Along with various organizations:

ADF

<http://www.adf.org/groupsnet.html>

The American Vinland Association (AVA)

<http://www.Freyasfolk.org/>

Church of All Worlds Nests, Protonests, etc.

<http://www.caw.org/nests/curnest.html>

Circle Sanctuary Nature Preserve

http://www.circlesanctuary.org/events/events_cal.html

Covenant of the Goddess Local Councils

http://www.cog.org/local/cog_lc.html

CUUPS Networking Page

<http://www.cuups.org/html/networking.html>

Haven their webpage below disappeared:

<http://www.his.com/~darnok/elny.htm>

Metaphysical Shops

<http://www.monmouth.com/~queen/sources.html>

The Pagan Federation (Europe, especially UK)

<http://www.paganfed.demon.co.uk/>

Ring of Troth

<http://asatru.knotwork.com/troth/>

Thelema Homepage

<http://members.cox.net/thelema>

Tom Chapin's Pagan Resources Guide

<http://walden.mvp.net/~tjc/stlpag/resguide.html>

ADDITIONAL EARTH RELIGIONIST CONTACTS

Earth Religion Organizations

<http://www.conjure.com/COG/groups.html>

and

<http://www.conjure.com/COG/cog.html>

Universal Federation of Pagans (UFP) currently has over three hundred and forty International Members that include Covens/

Groves and other Earth Religion Groups. For details, see

<http://www.tylwythteg.com/ufp.html>

CUUPS Chapters, linked from:

<http://www.cuups.org>

The Southeastern Pagan Alliance Snail mail list of contacts available from:

<http://www.tylwythteg.com/sepa.html>

Metaphysical Shops

<http://www.monmouth.com/~queen/sources.html>

Witches Voice Links

<http://www.witchvox.com/xwotw.html>

Additional resources that can be used by Earth Religionists to locate others in their area are appreciated.

ANCIENT HOLY DAY CORRESPONDENCES CALENDAR:

<http://member.aol.com/merefbast/>

MOON CALENDAR

<http://www.ameritech.net/users/paulcarlisle/MoonCalendar.html>

Adding Pagan Holidays to MS Outlook

<http://www.divanet.com/wynn/holidays.htm>

FOR PAGAN MUSIC AND VIDEOS

Telepathic Radio

<http://www.i.am/telepathic>

Wisdom Network (New age Real Audio and Video, also available on some cable systems and on c-band satellite GW(W)1-12, or GE(W)1, subcarrier 7.1)

<http://www.wisdomnetwork.com>

Goddess Internet Radio

<Http://www.witchwayisup.com>

FOR SCIENTIFIC STUDY:

Yggdrasil: The Journal of Paraphysics

<http://ourworld.compuserve.com/homepages/paraphys>

LEGAL HELP

If you run into legal problems associated with your religion, check the following webpages for help:

Finding Help and Helping Yourself Links:

<http://members.aol.com/lcorncalen/helplink.htm>

Directory OF Public Contacts for Earth Religion Rights organizations, by State,

<http://members.aol.com/lcorncalen/directory.htm>

Sacred Earth Alliance Homepage, Call to Action and Links

<http://members.aol.com/lcorncalen/SEAHomepage.htm>

Summary of Earth Religion Rights Organizations:

<http://members.aol.com/lcorncalen/erro.htm>

Earth Religions Legal Assistance Network (ERLAN) Homepage

<http://www.conjure.com/ERAL/eral.html>

FOR FINDING PAGAN WEB PAGES OF INTEREST

Try Avatar Search

<http://www.AvatarSearch.com/>

MD, VA, DC CALENDAR

For a one year subscription to a monthly local VA/MD/DC Calendar of events, covering events within about 150 miles of Southern DC Metro area, plus Southwest Virginia, send \$10 and your address to: Victoria Smith, c/o Vision Weavers, P.O. Box 3653, Fairfax, VA 22038-0653. Victoria does not currently have Internet Access, but information on events can be mailed to the PO Box or phoned to her mean, growly, automated scribe at (703) 521-0380 (the voice tends to repel crank calls).

Victoria's calendar is also available on the Internet from:

<http://www.openhearth.org/info/eventscalendar.shtml>

although the site has not been updated nearly as often as her hardcopy calendar.

Cornett's main reasons for terminating his international event listing include:

Most Pagans find out about more than enough events to fill their available time through local and regional listings, publications, fliers at events and stores, snail mail, word of mouth, and/or the Internet -- reducing the need for a comprehensive international calendar.

The number of paid subscribers his calendar became less than 10% of what it was nine years ago, and it never made a significant profit. The reduced subscriber base is probably due to the widespread availability of this calendar and others on the Internet and in publications, along with the generally increasing availability of information on events.

The number of Pagan events has been doubling every 4 1/2 years since 1982. By January 2000 took about an hour and a half per day to keep the International

Calendar up to date. If I did not update it for a week, it took a whole day's work to bring it up to date. I expect that the growth in the number of such events will continue, along with the growth in the time needed to keep up. While I have done my best to keep up, I could not continue to do all the work myself maintaining and updating a relatively comprehensive calendar and accomplish other priorities.

It is not good for the Pagan movement to become too dependent on one person to comprehensively track its major public events. Mechanisms are now available on the Internet for the vast majority of major event publicists to share in the work keeping international event listings up to date. By terminating the continuation of my former International calendar and publicizing alternatives, event publicists are encouraged to help. By working together and using modern electronic communications, the needs of 21st Century Pagans for such information can be met much better than with what I can do myself.

Unfortunately, I have been unable to locate anyone willing to provide hardcopy printouts of the on-line calendars on a subscription basis, and no hardcopy publication is known to carry as comprehensive a set of event listings. Calendar subscribers with time left on their subscriptions were sent a refund for the unused portion of their subscription.

By the way, as long as I am living in Ohio, I intend to continue to maintain my Ohio Calendar of Events at:

<http://members.aol.com/lcorncalen/CAL-OHIO.htm>

and will be expanding it to cover events nearby in New York and Indiana. Unfortunately, hard copy subscriptions are unavailable. Eventually, this calendar eventually may also be automated, or replaced by something better.

For what you may encounter at events, see:
SILVER RAVENWOLF'S INSTRUCTIONS ON WHAT TO EXPECT AT PAGAN
FESTIVALS
<http://www.silverravenwolf.com/festival.htm>

LEGAL DISCLAIMER

Use or don't use the information at your own risk. Larry tries to use the best information available to him, but makes no guarantees. Larry Cornett is not responsible for any costs that occur to users of the calendar due to any errors or other problems. On rare occasions, events fall through, dates and costs are wrong, are not what they appear, speakers don't show up, etc, etc.

SINCE 12/30/98, THE NUMBER OF VISITORS TO THIS CALENDAR HAS

BEEN:

<http://members.aol.com/lcorncalen/CALENDAR.htm>

121 captures

27 Apr 1999 - 4 Aug 2025

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1/27/2005

Published by: Larry Cornett at 890 Alhambra Rd., Cleveland, OH 44110-3179
Phone (216) 692-2124 e-mail: lcornett@en.com

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<http://www.telapex.com/~graywlkr/mpn.htm>

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Ohio Calendar of Events (by Larry Cornett)
<http://members.aol.com/lcorncalen/CAL-OHIO.htm>

Ohio CAW Events, Toledo Area
<http://www.geocities.com/Athens/Acropolis/7747/calendar.html>

Dayton Ohio Area Pagans
<http://www.dapagans.net>

Ozark Avalon
<http://www.pagans.org/ozarkavalon/pl/calendar.html>

Minneapolis/StPaul MN CUUPS etc events
<http://paganinstitute.org/>

Philadelphia, PA events
<http://people.delphi.com/broomcloset/>

Mid-Atlantic Area Wiccan/Pagan Resources
<http://www.dol.net/~panpipe/info.html>

Seattle Pagan Information
<http://seapagan.org/>

Virginia, Washington DC, DE, MD, PA, IN, WVA, Italy, Germany, etc. (where Paganet News distributed)
http://www.paganet.org/pnn/Calendar_of_Events.html
(updated 8 times per year, when hard copy publication goes to press)

Virginia, along with Washington DC, and parts of MD, WVA, and DE (within about 150 miles of Southern DC Metro area)
<http://www.openheart.org/info/eventscalendar.cfm>
(updated much less often than monthly hard-copy calendar distributed by Victoria Smith)

St. Louis Area Calendar Webpages

<http://walden.mo.net/~tjc/stlpag/calendar.html>

<http://walden.mvp.net/~tjc/stlpag/calendar.html#fest>

Southeastern Festivals

<http://www.mindspring.com/~spiraltree/festival.html>

Chris Cooks Links to various Calendars

<http://www.io.com/~cookec/pagan/cal-list.html>

Texas, etc, Events

<http://www.angelfire.com/tx/LoreleiTexas/Events.html>

For another webpage linking to various regional calendars, try the Draconis Network:

<http://www.draconis.net>

and

WebEvent - The Pagans Online Calendars

<http://www.pagansonline.com/cgi-bin/WebEvent>

If you know of other short duration events in the areas covered by the regional calendars below, or local groups with calendars on-line, contact the webmaster for the regional calendar site, and let her or him know. If you know of other regional calendar websites let Larry Cornett know by e-mailing me at lcornett@en.com.

If your region does not have a regional calendar website, start one yourself or find some TechnoPagan Webweaver and work with her or him to start one.

NATIONALLY SIGNIFICANT EVENTS, AND SOME LOCAL ONES, BY GROUP

My calendar includes websites for individual events 2 days or longer. In addition, a number of individuals and organizations sponsor many events of this nature

Z Budapest Events (Granny Z's Witches and Wizards Camp, Goddess Festival, etc.)

<http://www.zbudapest.com>

Brushwood (Sherman NY, near Erie, PA)

<http://www.brushwood.com>

Church of All Worlds. Events

<http://www.caw.org/events/events.asp>

Circle Sanctuary Nature Preserve

http://www.circlesanctuary.org/events/events_cal.html

Diana's Grove

<http://www.dianasgrove.com/events/event1999.html>

Earth Drum Council

<http://www.earthdrum.com/calendar.htm>

ELF Lore Family (Needmore, IN, near Bloomington)

<http://www.elflore.org/events.htm>

Church of Four Quarters (Artemis, PA, in Southern PA)

<http://www.4qf.org/comm/subscribe/fcal99.htm?>

Free Spirit Alliance (MD, DC)

<http://www.free-spirit.org>

Open Hearth Foundation, Inc. (Alexandria VA)

<http://www.openhearth.org>

Native Events Calendar (mostly Pow Wows)

<http://www.cowboy.net/cgi-bin/people/Native/WebEvent/WebEvent/>

NORML Events

<http://www.norml.org/calendar/index.shtml>

Omega Institute

<http://www.real.org/hp/Omega>

Rainbow Tribe

<http://www.welcomehome.org/rainbow.html>

Starhawk/Reclaiming

<http://www.reclaiming.org/>

R.J. Stewart

<http://www.dreampower.com/> <http://magere.com/RJStewart>

Nicki Scully and Jane Bell Shamanic Journeys, Ltd.

<http://www.shamanicjourneys.com/sjwebschedule.html>

Subgenius Devivals 216-556-0338

<http://subgenius.com/bigfist/fun/devivals/>

<http://sunsite.unc.edu/subgenius/newdevivals.html>

Susan Weed Workshops and Intensives (from Spring Equinox thru Samhain)

http://www.susunweed.com/3%20events%20calendar_sw.htm

Wolvenwold (Home of Festival 2000) Southern Ozark Region of Missouri
WWW.Wolvenwold.drak.net

For music festivals, see:
<http://www.festivalfinder.com/>

ONGOING GROUPS AND EVENTS

Earth Religion Organizations
<http://www.crc.ricoh.com/~rowanf/COG/groups.html>

Amaranth Information Network
<http://www.geocities.com/Athens/6232/frames.html>

Public Contact Points with Covens and Groups
<http://www.oakgrove.org/GreenPages/>

Along with various organizations:

ADF
<http://www.adf.org/groupsnet.html>

The American Vinland Association (AVA)
<http://www.Freyasfolk.org/>

Church of All Worlds Nests, Protonests, etc.
<http://www.caw.org/nests/curnest.html>

Circle Sanctuary Nature Preserve
http://www.circlesanctuary.org/events/events_cal.html

Covenant of the Goddess Local Councils
http://www.cog.org/local/cog_lc.html

CUUPS Networking Page
<http://www.cuups.org/html/networking.html>

Haven their webpage below disappeared:
<http://www.his.com/~darnok/elny.htm>

Metaphysical Shops
<http://www.monmouth.com/~queen/sources.html>

The Pagan Federation (Europe, especially UK)

<http://www.paganfed.demon.co.uk/>

Ring of Troth

<http://asatru.knotwork.com/troth/>

Thelema Homepage

<http://members.cox.net/thelema>

Tom Chapin's Pagan Resources Guide

<http://walden.mvp.net/~tjc/stlpag/resguide.html>

ADDITIONAL EARTH RELIGIONIST CONTACTS

Earth Religion Organizations

<http://www.conjure.com/COG/groups.html>

and

<http://www.conjure.com/COG/cog.html>

Universal Federation of Pagans (UFP) currently has over three hundred and forty International Members that include Covens/

Groves and other Earth Religion Groups. For details, see

<http://www.tylwythteg.com/ufp.html>

CUUPS Chapters, linked from:

<http://www.cuups.org>

The Southeastern Pagan Alliance Snail mail list of contacts available from:

<http://www.tylwythteg.com/sepa.html>

Metaphysical Shops

<http://www.monmouth.com/~queen/sources.html>

Witches Voice Links

<http://www.witchvox.com/xwotw.html>

Additional resources that can be used by Earth Religionists to locate others in their area are appreciated.

ANCIENT HOLY DAY CORRESPONDENCES CALENDAR:

<http://member.aol.com/merefbast/>

MOON CALENDAR

<http://www.ameritech.net/users/paulcarlisle/MoonCalendar.html>

Adding Pagan Holidays to MS Outlook

<http://www.divanet.com/wynn/holidays.htm>

FOR PAGAN MUSIC AND VIDEOS

Telepathic Radio

<http://www.i.am/telepathic>

Wisdom Network (New age Real Audio and Video, also available on some cable systems and on c-band satellite GW(W)1-12, or GE(W)1, subcarrier 7.1)

<http://www.wisdomnetwork.com>

Goddess Internet Radio

<Http://www.witchwayisup.com>

FOR SCIENTIFIC STUDY:

Yggdrasil: The Journal of Paraphysics

<http://ourworld.compuserve.com/homepages/paraphys>

LEGAL HELP

If you run into legal problems associated with your religion, check the following webpages for help:

Finding Help and Helping Yourself Links:

<http://members.aol.com/lcorncalen/helplink.htm>

Directory OF Public Contacts for Earth Religion Rights organizations, by State,

<http://members.aol.com/lcorncalen/directory.htm>

Sacred Earth Alliance Homepage, Call to Action and Links

<http://members.aol.com/lcorncalen/SEAHompage.htm>

Summary of Earth Religion Rights Organizations:

<http://members.aol.com/lcorncalen/erro.htm>

Earth Religions Legal Assistance Network (ERLAN) Homepage

<http://www.conjure.com/ERAL/eral.html>

FOR FINDING PAGAN WEB PAGES OF INTEREST

Try Avatar Search

<http://www.AvatarSearch.com/>

MD, VA, DC CALENDAR

For a one year subscription to a monthly local VA/MD/DC Calendar of events, covering events within about 150 miles of Southern DC Metro area, plus Southwest Virginia, send \$10 and your address to: Victoria Smith, c/o Vision Weavers, P.O. Box 3653, Fairfax, VA 22038-0653. Victoria does not currently have Internet Access, but information on events can be mailed to the PO Box or phoned to her mean, growly, automated scribe at (703) 521-0380 (the voice tends to repel crank calls).

Victoria's calendar is also available on the Internet from:
<http://www.openhearth.org/info/eventscalendar.shtml>
although the site has not been updated nearly as often as her hardcopy calendar.

Cornett's main reasons for terminating his international event listing include:

Most Pagans find out about more than enough events to fill their available time through local and regional listings, publications, fliers at events and stores, snail mail, word of mouth, and/or the Internet -- reducing the need for a comprehensive international calendar.

The number of paid subscribers his calendar became less than 10% of what it was nine years ago, and it never made a significant profit. The reduced subscriber base is probably due to the widespread availability of this calendar and others on the Internet and in publications, along with the generally increasing availability of information on events.

The number of Pagan events has been doubling every 4 1/2 years since 1982. By January 2000 took about an hour and a half per day to keep the International Calendar up to date. If I did not update it for a week, it took a whole day's work to bring it up to date. I expect that the growth in the number of such events will continue, along with the growth in the time needed to keep up. While I have done my best to keep up, I could not continue to do all the work myself maintaining and updating a relatively comprehensive calendar and accomplish other priorities.

It is not good for the Pagan movement to become too dependent on one person to comprehensively track its major public events. Mechanisms are now available on the Internet for the vast majority of major event publicists to share in the work keeping international event listings up to date. By terminating the continuation of my former International calendar and publicizing alternatives, event publicists are encouraged to help. By working together and using modern electronic communications, the needs of

21st Century Pagans for such information can be met much better than with what I can do myself.

Unfortunately, I have been unable to locate anyone willing to provide hardcopy printouts of the on-line calendars on a subscription basis, and no hardcopy publication is known to carry as comprehensive a set of event listings. Calendar subscribers with time left on their subscriptions were sent a refund for the unused portion of their subscription.

By the way, as long as I am living in Ohio, I intend to continue to maintain my Ohio Calendar of Events at:

<http://members.aol.com/lcorncalen/CAL-OHIO.htm>

and will be expanding it to cover events nearby in New York and Indiana. Unfortunately, hard copy subscriptions are unavailable. Eventually, this calendar eventually may also be automated, or replaced by something better.

For what you may encounter at events, see:

SILVER RAVENWOLF'S INSTRUCTIONS ON WHAT TO EXPECT AT PAGAN FESTIVALS

<http://www.silverravenwolf.com/festival.htm>

LEGAL DISCLAIMER

Use or don't use the information at your own risk. Larry tries to use the best information available to him, but makes no guarantees. Larry Cornett is not responsible for any costs that occur to users of the calendar due to any errors or other problems. On rare occasions, events fall through, dates and costs are wrong, are not what they appear, speakers don't show up, etc, etc.

SINCE 12/30/98, THE NUMBER OF VISITORS TO THIS CALENDAR HAS BEEN:

DE Pagan-Wiccan Community

26 registered members

Login | Register Your Free Account (Required) | Search | Help
in?

Need help logging

Merry Meet and Welcome !

Click to make a contribution to this community [Make a Contribution :: Direct Payment](#)
-or- [Accept Offer](#) | [View Contributors](#) | (?)
We currently have \$0.00 in our chest.

Forum#	Posts	Last Comment	Moderators
Keeping Order			
Rules and Regulations...	1	5/27/00 9:24 am	
General			
Chat, chat, chat and anything else that does not fit in the other forums...	24	3/21/02 12:37 pm	
Events, Shops & Resources			
Local (or not so local, but of interest) events, open circles, shops, or promotion (including, but not limited to, web pages)...	17	4/7/03 7:59 pm	
Suggestion Cauldron			
aka Suggestion Box...	5	6/15/00 9:12 am	
ezboard Ring:			
ezboard.com Support Forums			

[Upgrade your account to ezSupporter...](#) ...and never see another ad or pop-up again

- [Contact Administrator](#) - [Register An Account](#) - [Find Other ezboards](#) -

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<http://www.geocities.com/Athens/9802/resources.html>
29 captures
16 Jan 1999 - 4 Jul 2024
Feb MAY Jun
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2002 2005 2008

About this capture
Welcome to...
Indiana Wiccan, Pagan, and Heathen Resources

Last Update -- February 7, 2001

This should be the last update before we go to our new URL. I'm also redesigning the pages off line for a completely new look, but it'll take time (I'm teaching myself style sheets). As always, send submissions and corrections to dagonet@paganpride.org. --
Dag

State-Wide Groups

Indiana W.A.R.D.

Indiana has an active chapter of Witches Against Religious Discrimination. For more information, you can check their website or email the State Director, Gina M. Baker or the Assistant State Director, CL Hankins. They can also be reached by snail mail at Indiana WARD, 8262 S. 200W, Star City, IN 46985, and their phone number is 219.595.7695.

The Indiana Asatru Council

The IAC is an organization dedicated to the honor, study, and worship of the ancient Nordic gods and of representing individual Asatru kindreds throughout Indiana. For more information on their open events, visit their web page or email Driten CL Hankins.

Mailing Lists:

The Indiana Pagan Events Announcement List

IndianaPagan is a mailing list to announce Indiana Pagan, Wiccan, Neopagan, and metaphysical events and gatherings. The mailing list is sponsored by the Indiana Pagan Awareness League but anyone is welcome to join. This is the list to join if you don't want a lot of email - it is not a discussion list. Announcements can be sent to the list owner for posting. To subscribe, send a blank message to indianapagan-subscribe@egroups.com

The Indiana Pagan Chat and Networking List

The Indiana Pagan Chat and Networking List is a mailing list for communication and networking between Indiana Pagan, Wiccan, Neopagan, and metaphysical practitioners and groups. Looking for a group? Trying to create a group? Simply want to talk to other Pagans in your area? Please come on board. To subscribe, send a blank message to inpaganchat-subscribe@egroups.com

Regional Groups

Greater Cincinnati Pagan Resource Directory

While technically an Ohio reference, this obviously has bearing for pagans in the southeast portion of Indiana. The Cincinnati Pagan Resource Directory was created to bring together local pagans (Ohio, Indiana, Kentucky) and those who are pagan friendly for networking and webweaving. Check out their web page.

Northwest Indiana Pagan Association

Northwest Indiana Pagan Association is a loose network of Pagans (solitary and covens) from Lake, Porter, and LaPorte Counties formed to coordinate our public activities including Sabbats, social nights, discussion forums, and special events. Our purpose is to encourage venues where Pagans from any tradition (and non-Pagan friends and families) can meet, socialize, and learn about the Pagan community in the area. NIPA coordinates at least two activities a month which are open to any Pagan-friendly people (under eighteens must bring a parent). They can be emailed for more information either [here](#) or [here](#)

Michiana Pagan Alliance

Michiana Pagan Alliance provides a voice for Pagans as liaison to the general public and the media and sponsors Pagan positive events and activities. Check out their web page or email Quill Mastercraft for more information. They also have a mailing list and can be snail-mailed at PO Box 693, South Bend, IN 46624.

P.A.T.H. (Pagans Allied Together with Heathens)

P.A.T.H. serves the Central Indiana area by helping to sponsor open pagan events including public Wiccan circles, pagan lunches, food drives, pagan picnics, and other events. All events are listed on the Indiana Pagan Announce list, above, or you may email them. They also have a web page.

Regional Mailing Lists

Hellenic Pagan Chicago

Hellenic Pagan Chicago is a mailing list for Hellenic Pagans in the Chicago area, including the Northwest Indiana Region. This is a non-Wiccan list open to those whose tradition is substantially derivative from those of Ancient Greece. For more information, check out their web page or contact Antistoicus.

Michianapagans

There is a mailing list for pagan networking in northern Indiana and southern Michigan. To subscribe, send a blank email to michianapagans-subscribe@egroups.com.

Resources by City:

- * Anderson *
- * Bedford *
- * Bloomington *
- * Calumet *
- * Columbus *

* Elkhart *
* Evansville *
* Fort Wayne *
* Grabill *
* Hammond *
* Hobart *
* Indianapolis *
* Jasper *
* Kokomo *
* Lafayette *
* Lowell *
* Marion *
* Merrillville *
* Mishawaka *
* Muncie *
* New Albany *
New Castle
* Noblesville *
* Richmond *
* Salem *
* South Bend *
* Warsaw *
* Whiting *

SUBMIT A RESOURCE for the pages

Or look for contacts on the Pagan Webweaving Page.

Anderson
Where in the heck is Anderson?

Bookstores:

The Marshall Center

932 Meridian Plaza, Anderson IN

The Marshall Center is a metaphysical center that has just added a section called "The Crone's Center" which offers Wiccan, shamanistic, and other nature and alternative spirituality supplies and classes. Visit their web page, Email them, or call (765) 641-7180.

Groups:

Avalon Hearth

Avalon is a independent coven of the Storyteller Wicca Tradition meeting in the Anderson area. Their emphasis is on Celtic and Native American practices. You can email them for more information.

Bedford

Groups:

The Coven of Two Worlds

The Coven of Two Worlds is a small eclectic coven that also hosts discussion groups and open circles, and welcomes honest seekers. For more information contact WinDancer at windancer4@hotmail.com.

Bloomington

Where in the heck is Bloomington?

Groups:

Earth Religions Discussion Group

IU-IMU Unit #112, Bloomington, IN 47405

Earth Religions Discussion Group is an educational and discussion group whose purpose is to provide a safe space for Pagans, Wiccans and members of other Earth Religions to network, build community, seek information and discuss their religious beliefs. Earth Religions will also seek to provide an atmosphere where individuals can honor the Earth Goddess and other Pagan deities through ritual. While Earth Religions is a student group, non-students are welcome. For more information email earthreligions@yahoo.com or write:

Earth Religions Discussion Group

IU-IMU Unit #112

Bloomington, IN 47405

Elf Lore Family

P.O. Box 1082, Bloomington, IN 47402-1082 812.275.0585

They are an earth-based spiritual organization, not exactly pagan but inclusive of many pagan traditions. They also operate the Lothlorien Nature Sanctuary and hold several festivals and gatherings a year. For more information visit their web page or email them for more information. Their Biostar project has a separate contact email which can be used as a secondary contact.

Monthly Drumming Circle

An open drumming circle happens once a month in Bloomington. You can email ahatcher@indiana.edu for more information.

Calumet/Cedar Lake

Groups:

ALKA of the Sacred Hearth

ALKA of the Sacred Hearth is an eclectic traditionalist, teaching coven, with covenstead in the Calumet region of NW IN. Contact them via snail mail:

Lady Laima

ALKA of the Sacred Hearth

P. O. Box 824

Cedar Lake, IN 46303

Columbus

Stores:

Rikki's Psychic Emporium

285 N Gladstone St, Columbus, 47201. 812.375.1801. Open Tuesday through Saturday, 11am to 8pm.

Elkhart

Where in the heck is Elkhart?

Groups:

The Live Oak Experiential Church

The Live Oak Church is a church that also provides special items and services, such as

classes, networking, and open circles, and is dedicated to being 'open to all who are open'. Church membership, subject to Church Council approval, is open to anyone who can affirm our Statement of Faith, Purpose and Intent. Membership is not limited to our local community. We especially welcome people who wish to seed their own Experiential church. When ours began years ago, it comprised of only a handful of friends meeting weekly around a dining room table. 'Doing church' has been rich and rewarding. We would be glad to help and encourage anyone interested in doing it too.. Services are at 10:30 on Sunday mornings, as well as special services during the year at various times. They are located at 700 S Main St, Elkhart, or contact them at (219) 293-9664, visit their web site, or email them.

Other Resources:

New Journeys

Shop in Elkhart located at 111 W Lexington in downtown Elkhart. Carries books, jewelry, stones, candles, essential oils, ritual items, and some tarot decks.

Charmed Life

An internet-based shop catering to pagans based in Elkhart. Check out their web page or email them. They also can provide info on pagan clergy to perform handfastings and other rites of passage.

Evansville

Groups:

Evansville Area Pagan Association

This networking and support group for Evansville-area pagans meets on the third Wednesday of every month at the Evansville Unitarian/Universalist Church and holds a weekly coffee at the Denny's on Highway 41 next to Motel 6. Email charter@evansville.net or mag@evansville.net for more information.

Wolfsrun Kindred

An Asatru Kindred and member of the Indiana Asatru Council. Contact their Gothi, Kim, or their Lawspeaker, Sean, for more information.

Fort Wayne

Where in the heck is Fort Wayne?

Bookstores:

Earth Magick

Glenbrook Square Mall, Fort Wayne IN (219) 484-5731

Crystal Cove

1831 North Wells Street, Fort Wayne IN (219) 422-3582

Groups:

Unitarian Universalist Congregation of Fort Wayne

A small group of eclectic pagan and pagan friendly folks at the Unitarian church. They meet on the Saturday closest to the full moon, as well as holding rituals for some of the mail holidays. For more information email them.

Grabill

Where in the heck is Grabill?

Bookstores:

Catalpa Tree Shops

13405 Main Street, P.O. Box 364, Grabill, Indiana 46741 (219) 627-3012

This shop, located north of Ft. Wayne, is an excellent source for a variety of Goddess, Pagan, New Age, Native American and Self-Help books, tapes, jewelry, classes, and consultations.

Hammond

Where in the heck is Hammond?

Bookstores:

Spirit Tomes & Treasures

Briar East Center, 6939 S. Grand Ave., Hammond, IN 46323 - 219-845-0540

Books and Earthly Goods to Nurture the Spirit. A haven for learning, growth, & spiritual

development. Spirit Tomes & Treasures carries Magickal Supplies: Oils, Incense, Candles, Stones, Herbs, Jewelry, Drums & Ceremonial Instruments, Divination Items, Statuary, & many other unique gift items. At Spirit, we have books on various Pagan & Wiccan spiritual & metaphysical subjects. Classes are offered periodically. Note: they provide space for meetings for small groups and have a bulletin board/space for brochures or meeting notices. Visit their web page, email treasure@netnitco.net, or call for more information.

Groups:

David Spell singer

Teaches Wicca, Druidism, other related subjects, hosts open gatherings. Contact him at (219) 931-2623

Hobart

Where in the heck is Hobart?

Groups:

First Unitarian Church

The Pagan members of the Unitarian Universalist Church in Hobart hold open, public celebrations on the Saturday nearest all eight Sabbats. We are now in our fifth year and still going strong. There are normally 35-40 participants most of whom are solitaires or members of small covens looking for a larger group for the major celebrations. We welcome non-Pagan friends/family or just-curious who want to know what this religion is all about, all genders, and all ages (under eighteens must bring a parent). For more information, times, directions, e-mail nmachin99@aol.com or paganheart@yahoo.com.

Indianapolis

Indianapolis has its own resources page now; I was running out of room here.

Jasper

Groups:

Southern Indiana Pagan Society

The Southern Indiana Pagan Society invites you to meet and study with other Pagans of all traditions. You can email them at cobaltdruid@juno.com or at decrone33@yahoo.com. You can also call Taumi for more information at 812.481.9912.

Kokomo
Where in the heck is Kokomo?

Groups:
Pagan Alliance of Kokomo -- PAK
The Pagan Alliance of Kokomo is a networking and support organization bringing together pagans and pagan groups in the Kokomo area. You can contact them by email or snail mail them at THE P.A.K., PO Box 2532, Kokomo, IN 46902-9998.

Bookstores:
Earth Magic
1211 S Reed Rd, Kokomo. 765.457.8289
A New Age bookstore in Markland Mall. While not primarily a pagan store, they do have a few pagan items.

Continue to the second page of Indiana resources.

If you don't see anything here, the Indiana page on the Pagan Webweaving Page is a location where folks can post and look for contacts.

Also, the Iowa Pagan Access Network provides networking and information resources throughout the Midwest, including Indiana. You can email them or check out their web page. To snail mail them, write to IPAN, P.O. Box 861, Iowa City, IA 52244-0861p>

If you have resources to add to or update on this page, PLEASE fill out this form or email me with all the details. Indiana resources are few and far between; I'd like to gather as many as I can.

Also see the Midwest Pagan FAQ for more resources.

Bright blessings!

[CLICK HERE TO VISIT THE WORLD'S TOP 1000 LIST!](#)

[Back... Back to the Indiana Pagan Resources home page](#)

1
<http://www.ebenner.com/pagan/>
103 captures
5 Dec 1998 - 4 Jul 2024
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About this capture
The Midwestern U.S. Pagan FAQ
Events and Groups in Illinois, Ohio, Indiana, Wisconsin, Iowa, and Missouri,
with Strong Emphasis on the Chicago Metropolitan Area

IMPORTANT NOTICE: THIS FAQ HAS BEEN DISCONTINUED.

Version: discontinued
Created: April 5, 1996
Last updated: September 4, 2000
First, I would like to say: please do not email me for information about groups and events information in your area, if you are outside of the Chicagoland area. I know nothing and will not respond to your email. The same shortage of time which caused me to discontinue the FAQ makes it impossible to respond to email looking for groups and events outside of Chicago-area. Just use the search engines, and good luck.

That having been said: Well, I am sorry it took me so long to get the news out to all of you.

As you may know, this FAQ was last seriously updated in April 1998. I started the FAQ as part of my early attempts from 1995 onward to find other pagans, and even after I found a spiritual home in that community I maintained this page on a biweekly basis.

In the past two years childcare demands and the demands of my career have cut too much into my personal free time, and made the update of this page impossible. And because a page like this needs regular updates to be relevant, I have decided to just

take the whole page out of commission rather than let all the erroneous data stay out there.

I am completely supportive of those of you out there who would like to "take up the torch" and write your own Pagan Groups and Events FAQ. Please do so and do not feel it is necessary to ask my permission. I am even willing to provide the complete source to the old page to a serious and experienced web developer who wishes to maintain the page in another location, and is willing to update the many changes required to be current. Please call me by telephone at the number listed at the bottom of this page, if you are that person.

If you have written to me in the past two years, and have received no acknowledgement of your email, please rest assured that I have saved every email that has been sent to me. Any request to be subscribed or to update some aspect of the web page will be forwarded to whomever I eventually decide is going to re-establish the Groups and Events FAQ in the format I maintained it in originally. I am sorry that I do not have the time to personally answer the huge volume of email I receive personally.

And to all of you seekers, my best of wishes to you for success in finding a group and path which work for you. If you are in the Chicago area, and looking for a group, may I recommend my own coven: Aglaian Triad of Wicca.

Or, check out the page for CoG - Greater Chicagoland Area Local Council - it is possible that we may revive a groups and events listing for the Chicago area only.

Blessed Be, Jeffrey Benner

Contact Jeffrey Benner by email at highpriest@visioncollective.org
by telephone at (708) 799-6474
or by postal mail at:
Jeffrey Benner
c/o Aglaian Triad of Wicca
P.O. Box 1662
Homewood, IL 60430-0662

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Jeffrey Benner

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<http://www.earthspirit.com/events/index.html>

47 captures

3 Nov 1996 - 9 Jun 2021

Mar MAY Jun
02
2005 2006 2007

About this capture
Calendar of Events
If you have any questions, please contact us.

2005

-

2006

January

-

April

-

May

Monday, May 22

- Western Massachusetts, USA

Village Builders for Rites of Spring 28

This is the first two days of preparation and coming together of the Village Builders of Rites of Spring. Open only to people who have attended Rites before.

Wednesday, May 24

- Western, MA, USA

the 28th Rites of Spring begins

EarthSpirit and Tamelin Productions invite you to join us for the twenty-eighth annual Rites of Spring, a gathering open to all who celebrate the sacred nature of the Earth.

October

Friday, Oct 6

- Western Massachusetts USA

Twilight Covenning starts

A Magical weekend retreat where participants join clans, which offer a concetrated preparation toward their Winter work.

EarthSpirit Ancestors Gatherings Connections Legends
Home Order Form Contact Us WebMap Mailing List

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updated: 03/10/06

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<http://members.aol.com/lcorncalen/CAL-OHIO.htm>

79 captures

2 Dec 1998 - 7 Jul 2024

Dec AUG Feb

10

2005 2006 2007

About this capture

Link to Goddess Video (with links to many other Pagan videos):

<http://video.google.com/videoplay?docid=-8636008658074614593&q=goddess>

CALENDAR OF SPECIFIC OHIO ETC. EVENTS

8/9/06

Published at <http://members.aol.com/lcorncalen/CAL-OHIO.htm> by
Larry Cornett POB 18871, Cleveland Heights OH 44118 (216) 583-0007
lcornett@en.com

For ongoing groups, lists, etc. see:

<http://members.aol.com/lcorncalen/CAL-OH-ONGO.htm>

For stores and cool places, see: <http://members.aol.com/lcorncalen/STORES.htm>

MANY EVENTS REQUIRE PRE-REGISTRATION -- PLEASE PRE-REGISTER.
SOME EVENTS CHANGE FROM WHEN THEY WERE LISTED HERE -- IT IS BEST
TO VERIFY EACH EVENT

Date	Event and		
Cost	Location	Description	Contact

8/9 +2&4Wed	Anti War/Bush Meet	Organize & discuss events, (216) 664-6200	
7PM	Cleveland OH	@6600 Detroit Rd. cleveland@worldcantwait.org	
		http://www.theworldcantwait-ohio.zoomshare.com	

8/10	Drug Policy	ACLU film & dicussion of	(216) 472-2200
7 PM	4506 Chester Ave	Govt. drug policy, civil	contact@acluohio.org
Free	Cleveland OH	liberties and crime	
	http://www.acluohio.org/eventscalendar/index.htm		

8/10+Thurs	Drum Jam	Drumming, Dance, etc.	Larry Cornett
Donation	Starwood Center	Potluck snacks encouraged	(216) 583-0007
9:30PM-	Cleveland OH	@ 712 E 185 St	lcornett@en.com
1AM	http://groups.yahoo.com/group/E185thStreetThursdayNiteDrumJam/		

8/11+2ndFri	Tremont Art Walk	Galleries, performances,	
6-10PM	Scranton 2 Literary	pubs, films, poetry,	
	twixt Abbey & I490	food, etc.	
	Cleveland OH	http://www.tremontartwalk.org/TAW.HTM	

8/11 \$5 11PM	Morticia's Chair Lakewood OH	Celtic, goth, psychedelic music at 12112 Madison Ave. http://www.thewinchester.net	
8/11-12 BYOB wolfnighdream@yahoo.com	Rumble in the Jungle @Brushwood Sherman NY	Bonfire Drumming, Pagan picnic,BBQ/Potluck music,dance, party, etc. http://www.brushwood.com/home.htm	Chaz Smith (of ESO)
8/12+2nd Sat	Pagan Meet & Greet Elyria OH area	With Lake Forest Pagans http://groups.yahoo.com/group/LakeForestPagans/	
8/12 11AM-8PM rbendlak@adelphia.net \$7	Burning River Fest Whiskey Island Cleveland OH	Environment art, & music fest @ Wendy Park http://www.burningriverfest.org	(440)834-1588
8/12 12-6PM \$5-\$20	Psychic Fair 137 N.Walnut St Canton OH	Readings, etc. fudraiser for Witches Ball http://www.cantonareapagans.org/calendar.html	cap@cantonareapagans.org
8/12 \$35	ReggaeFest 2006 17305 Mayfield Rd Huntsburg, OH	Marty Dread, Dubflex, Iron Lion , etc. http://www.clevelandraeggae.com	
8/12 1-3PM	PCCO Meeting Clintonville @Comm.Res.Cntr. Columbus OH area	Pagan Community Counsel meets at 14 W Lakeview to Organize events http://thepcco.com/	PCCO P.O. Box 82089 Columbus OH 43202 (614)262-9206
8/12 free	Baba Jubal Harris 4040 Riverview Rd. Streetsboro OH	African Drumming + 7 Mile Island steel drumming at Howe Meadow	http://www.cvnpa.org
8/12 9:30PM \$19.50-\$25	Laser Spectacular Cleveland OH	Featuring music of Pink Floyd at P.D. Pavilion	
8/12 7:30 8/13 11:30	Bellydance & Drum \$5 Performance \$45 Workshops Centerville OH	Snakes Rising and Raquy & the Cavemen at Kira's Oasis http://www.raquy.com/upcoming.shtml	(937) 620-1678 kira@kirasoasis.com
8/12-13 10AM-7PM \$15-\$16	Great Lakes Medieval Faire Ashtabula, OH	Acts, merchants, readers jousting,games,etc. 7 miles S of I90 on Rt 534	(440)474-4280 questions@medievalfaire.com

<http://www.medievalfaire.com>

8/13+2ndSun Sister Circle Meditation etc.4 Women gypsy-gorilla@peoplepc.com
12-6PM Pleasantville OH <http://groups.yahoo.com/group/wedrum4mead/>
area

8/13+2ndSun Inner Peace Drum Drum circle & dance at
BabaJubal@BabaJubal.com
2-4PM \$15 Lyndhurst OH 5399 Mayfield <http://www.babajubal.com/>

8/13+Sun Crooked River Grove Network, plan, share, etc (216) 322-7255
4-8PM Big Creek Reserv. @ Fern Hill Picnic Area
info@crookedrivergrove.org
Potluck 10810 Brookpark Rd. If bad weather, meet
Snack Parma OH at IHOP on Brookpark
<http://www.crookedrivergrove.org>

8/16 Reproductiv Freedom Planned Parenthood on (216) 472-2200
Noon 4506 Chester Ave of choice in Ohio contact@acluohio.org
Free Cleveland OH <http://www.acluohio.org/eventscaendar/index.htm>

8/16 Anti-War Planning Plan future antiwar (216) 736-4716
6:30- 4323 Clark Ave. actions, vigils, etc. NOACinfo@aol.com
8:30PM Cleveland OH Meet at C-Space <http://www.noacinfo.org>

8/16 Pagan Night Out Coffee, etc. at Starbucks
7PM Ontario OH in Barnes & Noble boudicasmails@gmail.com

8/16+1&3Wed Anti War/Bush Meet Organize & discuss events, (216) 664-6200
7PM Cleveland Hts OH 1820 Coventry Rd. cleveland@worldcantwait.org
<http://www.theworldcantwait-ohio.zoomshare.com>

8/17 Pagan Yard Sale Benefit for Crooked info@crookedrivergrove.org
Cleveland OH area River Grove <http://www.crookedrivergrove.org>

8/17 Pagan Picnic Meet at Martindale cap@cantonareapagans.org
6-9PM Canton OH park

8/17+Thurs Drum Jam Drumming, Dance, etc. Larry Cornett
Donation Starwood Center Potluck snacks encouraged (216) 583-0007
9:30PM- Cleveland OH @ 712 E 185 St lcornett@en.com
1AM <http://groups.yahoo.com/group/E185thStreetThursdayNiteDrumJam/>

8/18+3rdFri Drumcircle Drumming (216) 221-8755
Lakewood OH @ 5729 Madison Kpc915@aol.com

8/18 Peace Coffeehouse Music, etc. to support (216) 939-1246
7:30-10PM 4427 Franklin Blvd. 9/4 Peace Show pmiller1030@sbcglobal.net
Cleveland OH

8/18-20 Women's Weekend Activities for Women BrushwoodFolk Cntr.
Brushwood only 8881 BaileyHill Rd.
Sherman, NY (716) 761-6750 Sherman, NY 14781
http://www.brushwood.com camp@brushwood.com

8/19 7PM Elemental Weapon & OTO Business Meeting
secretary@blacksun93.org
RSVP Cleveland OH area http://www.blacksun93.org/calendar.htm

8/19-20 The Journey Mind, Body & Soul expo (440) 223-1392
PlainDealerPavilion vendors, workshops, psychics
Cleveland OH http://www.thejourneymag.com

8/19-20 Anarchy Anarchist workshops, typea@riseup.net
Bowling Green OH classes, planning, concert

8/20 Time Bandets 3-D Wayne Chandler on how Delphic Books
5-7PM Cleveland Hts OH natural time & freedom (216) 321-8106
Free http://www.delphicbooks.com/events.htm delphicbooks@hotmail.com

8/20+Sun Crooked River Grove Network, plan, share, etc (216) 322-7255
4-8PM Big Creek Reserv. @ Fern Hill Picnic Area
info@crookedrivergrove.org
Potluck 10810 Brookpark Rd. If bad weather, meet
Snack Parma OH at IHOP on Brookpark
http://www.crookedrivergrove.org

8/22 Leafletting Leaflet Fed. Bldg
4PM Cleveland OH http://www.noacinfo.org

8/22 +4th Belmont Witches Food, witches, networking
Tuesday 4020 Belmont Ave occasional classes, games,
7PM Youngstown OH @Denny's @Belmont and Rt. 193
Hosted by T-P Eclectic Womens
http://groups.yahoo.com/group/Witches_Belmont_Ave_Dennys_in_Youngstown

8/23+2&4Wed Anti War/Bush Meet Organize & discuss events, (216) 664-6200
7PM Cleveland OH @6600 Detroit Rd. cleveland@worldcantwait.org
http://www.theworldcantwait-ohio.zoomshare.com

8/24+Thurs Drum Jam Drumming, Dance, etc. Larry Cornett
Donation Starwood Center Potluck snacks encouraged (216) 583-0007
9:30PM- Cleveland OH @ 712 E 185 St lcornett@en.com

1AM <http://groups.yahoo.com/group/E185thStreetThursdayNiteDrumJam/>

8/25+4thFri Open Healing Healing (216) 221-8755
Lakewood OH @ 5729 Madison Kpc915@aol.com

8/25-27 West African Celeb. Ivory Coast African masks (419) 522-5058
\$250 (less 5370 BunkerHill Rd. drumming, dance, spirit. highlands@neo.rr.com
if dont do Butler, OH camping, vendors, workshops
all) <http://www.highlandsofohio.com/sogbetydiomande.html>

8/26	Pagan Pride Day	Rituals, workshops,vendors (614) 313-3802
Noon-8PM	Columbus, OH	http://www.geocities.com/ppd_columbus/ PPD_Columbus@yahoo.com

8/26 OverlookPark Shorts Band, food, beverages, DJ,
6 PM Overlook Park Rd. independent short films
Cleveland OH <http://www.overlookpark.com/>

8/26 6PM New Moon Circle and potluck with Spirit
dawngoddess2000@yahoo.com
Food Youngstown OH Weavers at Earth Heart

8/26 8PM Free	Lesser Key of Soloman @Comm.Res.Cntr. Columbus OH area	Must demonstrate ability to banish to attend @ 14 W, Lakeview http://www.prismaticvortex.com	Columbus Kaos Gate
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8/27 1-10PM	Dancing in the Streets Cleveland OH	AIDs Taskforce Fundraiser Clifton Blvd between W. 116 and 117
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8/27+Sun Crooked River Grove Network, plan, share, etc (216) 322-7255
4-8PM Big Creek Reserv. @ Fern Hill Picnic Area info@crookedrivergrove.org
Potluck 10810 Brookpark Rd. If bad weather, meet
Snack Parma OH at IHOP on Brookpark
<http://www.crookedrivergrove.org>

8/27	Sri Ganesha	Special Pujas, Mahaprasad	Shiva Vishnu Temple
6 PM	Chaturthi	Hindu Honoring of Ganesha	7733 Ridge Rd
Free	Parma OH	with ritual, etc.	Parma, OH
http://www.shivavishnutemple.org/calendar/Calendar		2006.rtf	(440) 888-9433

Unknown Knox CO PPD Pagan Pride Day
white_witch_mama@yahoo.com
11AM-5PM <http://www.angelfire.com/dragon3/knoxcopaganprideday/>

8/28 6:30 PM	Drumcircle/Bonfire Geneva OH	Drumming, bonfire, etc. crystalpetalfairy@yahoo.com (440) 466-6230	Crystal Goddess
8/28?? 7:30-9 PM Donation	Journeywork Drum Strongsville, OH +last Mon of Month	Use Sound and Rhythm to go into Spirit Realm http://www.spiritwise.info/journey.htm	(440) 572-5672 Info@InnerHarmony.info
8/29 Free 8:30 PM	Burning Sage 11310 Juniper	Acoustic Pagan drumming etc at Barking Spider	(216) 421-2863
8/31 \$35 7PM	Scentcrafting Lakewood OH	Learn basic aromatherapy create @ 5729Madison	(216) 221-8755 Kpc915@aol.com
8/31+Thurs Donation 9:30PM- 1AM	Drum Jam Starwood Center Cleveland OH http://groups.yahoo.com/group/E185thStreetThursdayNiteDrumJam/	Drumming, Dance, etc. Potluck snacks encouraged @ 712 E 185 St	Larry Cornett (216) 583-0007 lcornett@en.com
8/31-9/4 Free (meal plan \$40 by 8/24)	Fall Lustration 635 Gordon St. Piqua OH http://www.heritagetemple.com/Lustration.html	Conference with workshops, ritual, etc. in Correllian Trad. Please preregister debbe.tompkins@charter.net	
9/1 8-11PM	Druid Blessing Rite 712 E 185 St. Cleveland, OH	ADF Blessing Rite (worship and magic) (440) 428-6627	SCGADF P.O. Box 19261 Cleveland OH 44119
9/1-4 \$45 (\$55 aft. 7/16, \$65aft8/19)	Summerset Camp Whip-Poor-Will Warren Co. OH	Rituals, workshops, camping music, vendors, etc in family friendly festival Cabin space avail. \$25-\$50 http://thepcco.com	PCCO P.O.B. 82089 Columbus, OH 43202
9/1-4	Heartsong Sherman, NY	Camping, mask making, mime reading, poetry, relax (716) 761-6750 http://www.brushwood.com	Brushwood FolkCntr. 8881 BaileyHill Rd. Sherman, NY 14781 karen_heaster@juno.com
9/2 7-9 PM Donation	Drum under Stars 17075 Pearl Rd.. Strongsville OH	Community Drum Circle in parking lot outdoors http://www.spiritwise.info/comdrum.htm	(440) 572-5672 Info@InnerHarmony.info
9/2+1st Sat 7PM	Spirit Drumming Toledo, OH	Drumming, dance, bonfire in Mystery Grotto http://www.spiritweavers.org/drumming.htm	(419) 842-8383 Ron@spiritweavers.org

9/2	Pagan Pride Day medicineheart@yahoo.com Peebles OH	Workshops, ritual, drumming at Ohio Historical Society Serpent Mound
9/3 3 PM RSVP	Evocation of Sorath Cleveland OH area	Call Spirit of the Sun secretary@blacksun93.org http://www.blacksun93.org/calendar.htm
9/4 12-9PM Free	Peace Show @ Free Stamp E 9th & Lakeside Cleveland OH	Music, arts, children's (216) 320-1316 activities, 7PM drumcircle peaceshow@timroff.com 6PM drum circle
9/6 Noon \$25 6-8PM	Religion & Politics Hyatt Regency CWRU Cleveland OH	Workshops on religious (202) 639-6370 liberty & politics http://www.InterfaithAlliance.org/intersection Panel Discussion @10900 Euclid Ave RSVP by 9/4 NEOhio@ACSLaw.org
9/7 Free cap@cantonareapagans.org 7-8:45 PM	Aura Readings North Canton OH	Roundtable discussion @ 185 N. Main St http://www.cantonareapagans.org/calendar.html
9/7 \$20 7:30-9PM	Kellianna Concert Lakewood OH	Goddess/mythology inspired (216) 221-8755 muic & chant @15729Madison Kpc915@aol.com
9/8 +2ndFri 6-10PM	Tremont Art Walk Scranton 2 Literary twixt Abbey & I490 Cleveland OH	Galleries, performances, pubs, films, poetry, food, etc. http://www.tremontartwalk.org/TAW.HTM
9/8-10	Mysteries of Extangela Toledo OH	Must prepare in advance 4 Ron@spiritweavers.org a transformative initiation (419)842-8383 http://www.spiritweavers.org/mysteries.htm
9/9 Free 10AM-8PM	Pagan Pride Day Erie PA	Rituals, music, vendors,etc @ 5131 Old French Rd. http://www.touchofsalem.com
9/9	Peace&Justice Walk Cleveland OH	P Day long walk + rally (216) 736-4716 http://www.noacinfo.org NOACinfo@aol.com
9/9	Skunkfest North Ridgeville OH	For skunk lovers and (440) 327-4349 owners daisyphew@comcast.net

9/13-17 Between the Worlds Workshops, rituals, music Green Faerie Grove
\$80til8/17 Men's Gathering dance,camping, etc.for bi 3000 B E MainSt. #240
\$90@gate Athens OH area gay&queer men(614)343-3681 Columbus, OH

9/16 7PM Equinox Ceremony Ritual & OTO Meeting
secretary@blacksun93.org
RSVP Cleveland OH area <http://www.blacksun93.org/calendar.htm>

9/16-17 \$5/day	Paw Paw Moon Fest. Drumming, dance, games & Pow Wow native crafts, food, W of Springfield OH vendors, etc.	(419)238-0197 padavis39@erthlink.net
9/16-17 Free	Tremont Art and Cultural Festival Cleveland OH	Vendors, art, music, sculpture, performances, food, etc. (216) 575-0920
9/17 10AM-7PM \$5	Touch of Different 50 booths, lectures, 7701 Reynolds Rd. massage, readers, S. Mentor OH vendors, etc.	(440) 953-3533 (440) 951-9452
9/17 2PM Food	Mabon Ritual 8400 S.Brown Rd. Vandalia OH	Ritual then Pot Luck treeoflivecoven@yahoo.com @ Red Fox Run Shelter of Taylorsville Metropark See Witches Voice 4 details
9/17 Food 4poor 10:30 AM- 9:30 PM 9/17 Free cap@cantonareapagans.org 7-8:45 PM	Pagan Pride Day Rear Quarry Area Euclid Creek Park Euclid Oh Aura Readings North Canton OH	Rituals,workshops,vendors, Pagans Next Door music, drumcircle potluck (216)227-1733 raffle, bardic circle clevelandppd@yahoo.com http://www.geocities.com/ClevelandPPD/ Roundtable discussion @ 715 Market Ave http://www.cantonareapagans.org/calendar.html
9/20 7PM \$3+food 9/22 6PM dawngoddess2000@yahoo.com Food	Mabon Circle Erie PA New Moon Circle Youngstown OH	Ritual & potluck at Erie See Witchvox for UU 7180 Perry Hwy more info. and potluck with Spirit Weavers at Earth Heart
9/22-24 Free	Unnamable Event Clintonville @Comm.Res.Cntr. Columbus OH area	Voosoo, classes. riuals, Columbus Kaos Gate chaos BBQ, etc. @ 14 W, Lakeview http://www.prismaticvortex.com
9/23 10AM-10PM potluck	Mabon Festival Yusef Kahn Grotto Tallmadge Ohio	Equinox ritual, workshops, (330) 630-9277 vendors, readers, music robinjl1@aol.com potluck food @619 Northwest Ave
9/23 9AM-4PM	New Enlighenment Sheraton Hotel Independence OH	Humanists and aethists on (866) 254-8580 rational discussion, the rmswindell@hotmail.com war on science, etc. http://www.centerforinquiry.net/neohio/2006Conference.html

9/23	Pagan Pride Day Riverside Park Findlay, OH	Workshops, potluck, etc. at Waterfalls Pavillion http://findlayppd.solstace.net	(419) 425-1525 starwyn@solstace.net
9/23-24 10AM-5PM \$3	Paranormal & Spirituality Conf. Beaver Falls PA	Workshops on Paganism, Bigfoot, Mothman, etc. @ Brady's Run Park Lodge http://www.beavercountyghosthunters.com	
9/24 2PM	Autumn Equinox Free Ritual&Potluck Bring Tredara potluck Madison, OH food,drink etc.	ADF Druid Rite,potluck,etc at private Druid nemeton in country. Rite 3 PM PST	SCGADF P.O. Box 19261 ClevelandHts,OH 44118 (440) 428-6627
9/29? 8 PM Tentative	Druid Fun Cleveland OH area	Party with ADF, etc. (440) 428-6627	SCGADF P.O. Box 19261 Cleveland OH 44119
9/29-30	Fair Elections 9990 Euclid Ave. Cleveland OH	Learn about the subversion of Elections and prevention http://www.wecount2006.org	
9/30 10AM-9:30PM \$99	Day of Drumming 14240 Baird Rd. Oberlin, OH	Jim Donovan etc. provide workshops, lunch included + evening concert http://commongroundcenter.org/node/131	(440) 965-5551
9/30 5PM if no rain	Racist Logo Protest Cleveland OH	against Chief Waho logo at Ontario St to Jacobs Field	clementf@ucc.org
9/30-10/1	They Walked Before Us Perrysburg OH	Woodland Indian Celebrat. food, dance, music, crafts vendors,etc.	(419) 381-7043 perrysburgpowwow@hotmail.com
10/1-3 \$10	Atwood Fall Fest. Atwood Lake Camp	Inter-trbal pow-wow OH music, clowns, crafts etc.	(877) 363-8500
10/5	Drive Out Bush Everywhere	Mass mobilization to dump Bush, etc.	(216) 633-620 cleveland@worldcantwait.org
10/6-8 \$15/day	Cinema Wasteland Holiday Inn Select	Horror/fantasy/CultFilm Expo.movies,guest panels,	Video Wasteland Inc P.O. Box 81551

(\$20/day aft 9/8)	15471 Royalton Rd. Strongsville, OH	dealers, parties, etc. memorabilia http://www.cinemawasteland.com	Cleveland, OH 44181 (440) 891-1920 1-9PM info@cinemawasteland.com
10/6-8	October Fest French Lick IN	Camping, ritual, music, etc http://takeoff.to/octfest	(812)936-7656 manelqua@ourhaven.info
10/7+1stSat 7PM	Spirit Drumming Toledo, OH	Drumming, dance, bonfire in Mystery Grotto http://www.spiritweavers.org/drumming.htm	(419)842-8383 Ron@spiritweavers.org
10/8	OPAC Samhain Cleveland OH area	Workshops, vendors, ritual Networking, etc.	Cassandra (216) 671-3906
10/12 7:30 PM	Full Moon Horror Sh Cleveland OH	Horror Movie fest with director, puppets, etc. http://www.fullmoondirect.com	Agora Theater 5000 Euclid Ave.
10/13-14	Belly Dance 590 Congress Pk Dr Centerville OH	Halloween themed belly Dance party and class http://www.kirasoasis.com	Kira's Oasis (937) 620-1678 kira@kiraoasis.com
10/14 10AM-Dusk	Cincinnati Metro PPD Sycamore Park Batavia OH	Rituals, workshops, drum circle, vendors, music, etc. http://www.cincinnati paganpride.com	cincymetroppd@yahoo.com
10/14 7-10PM \$10+food	Power of the Ancestors Kent OH	Women only shamanic ritual, dance, drumming, potluck, etc.	(330)673-5695
10/14 \$18 7:30PM	Naturist Swimming Greater Cleveland Ohio area	Nude swimming at private pool, etc. http://www.northcoast-naturists.org	(440) 238-6177 club@northcoast-naturists.org
10/14 \$10 8:30 PM	Harvey Bainbridge Cleveland Hts OH	Spaceseed, etc. psychedelic rock at Grog Shop	
10/14-15 \$8/day + fees for 300 W Broad St. some events	Universal Light Expo Columbus, OH	150 New age lectures, healing, vendors, Brooke Medicine Eagle, Ray Buckland, etc. http://www.UniverseExpo.com	(614) 470-3649
10/15	Samhain Prep Party Toledo OH	Prepare for Samhain ritual etc Ron@spiritweavers.org	(419)842-8383
Mid-October	Witches Ball Bash	Music, dancing, dinner engle_samantha@yahoo.co.uk	

Tentative \$30-\$40?	575 Broadway Lorain, OH	etc. in Goth mild-formal e-mail if want to help
10/21 3PM	Diwali Celebration Parma OH	Hindu festival of lights honoring Lakshmi, etc. (440) 888-9433 http://www.shivavishnutemple.org/calendar/Calendar_2006.rtf
10/21 11AM-9PM	Pagan Pride Day Dayton OH	Workshops, vendors, rituals etc. at Wright State Univ http://www.paganpridedayton.org
10/21 \$25 manelqua@ourhaven.info 8PM-1AM	Cincy Witches' Ball Newport KY	Music, dance, drum circle (812)936-7656 at The Southgate House http://www.ourhaven.info/
10/?? 6PM dawngoddess2000@yahoo.com Food	New Moon Circle Youngstown OH	and potluck with Spirit Weavers at Earth Heart
10/27-29	Samhain Spirit Fest+ pot luck Toledo, OH	Ritual, feast, shamanism camping, swimming, etc. Ron (419)842-8383 Ron@spiritweavers.org http://www.spiritweavers.org/samhain.htm
10/27-29 Tentative	Real Witches Ball Columbus OH area 50 N 3rd St.	Workshops, rituals, music formal dinner & ball, etc. (614)421-7557 http://www.pagannation.com
10/27-29	Samhain Sherman, NY	A Samhain retreat, bonfire drumming, etc. (716) 761-6750 http://www.brushwood.com
10/27-29	Gory Nelsons Ledges Garrettsville, OH	Brushwood FolkCntr. 8881 BaileyHill Rd. Sherman, NY 14781 Camp@brushwood.com
10/27-29	Gory Nelsons Ledges Garrettsville, OH	Ekoostik Hookah, Costumes (440) 548-2716 Camping, swimming, light show, etc. http://www.nlqp.com/ nlqp@modex.com
10/28 3-10PM Can Food esommerer@yahoo.com etc	Samhain on NW Public Square Cleveland OH	Pagan ritual, networking, vendors, ChildrensActivity (216)227-1733 Bring drums, non-perishable Food, clothing, blanket 4 poor

<http://www.PagansNextDoor.com>

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|--|---|--|---|
| 10/28
\$18
7:30PM | Naturist Swimming
Greater Cleveland
Ohio area | Nude swimming at private pool, etc.
club@northcoast-naturists.org
http://www.northcoast-naturists.org | (440) 238-6177 |
| 11/1
7 PM
Free | Tulsi Vivah Puja
7733 Ridge Rd.
Parma, OH | Lakshmi as a basil plant
weds Vishnu in form of
a gooseberry tree
http://www.shivavishnutemple.org/calendar/Calendar_2006.rtf | Shiva Vishnu Temple
(440) 888-9433 |
| 11/1 7PM
\$3+food | Samhain Circle
Erie PA | Ritual & potluck at Erie
UU 7180 Perry Hwy | See Witchvox for
more info. |
| 11/4
3PM-Dusk | Samhain
Wooster OH | Potluck,ritual,divination
Trick or Treat, etc. | (330) 749-6364 |
| 11/4+1stSat
7PM | Spirit Drumming
Toledo, OH | Drumming, dance, bonfire
in Mystery Grotto
http://www.spiritweavers.org/drumming.htm | (419)842-8383
Ron@spiritweavers.org |
| 11/4 | Tribal Dance Class
1723 Saddlewood Ave
Akron, OH | Learn dance with Snakes
Rising
http://www.visionsofthenile.com/ | (330)329-1657
visionsofthenile@yahoo.com |
| 11/11
\$18
7:30PM | Naturist Swimming
Greater Cleveland
Ohio area | Nude swimming at private pool, etc.
club@northcoast-naturists.org
http://www.northcoast-naturists.org | (440) 238-6177 |
| 11/17-20 | Close School of
the Americas
Cleveland OH to
Georgia and
back | Buses leave Cleveland for
vigil & civil disobedience
@ Ft Benning GA. Must have
nonviolence training
http://www.irtfcleveland.org | Inter-Religious
Taskforce on
Central America
irtf@igc.org
(216)961-0003 |
| 11/18
Noon
cap@cantonareapagans.org
\$12@door
(\$10@CAP) | Witches' Ball
3000 Krebs Rd
Akron OH | Noon-6PM psychic fair, 3PM
Ray Buckland, vendors,then

drummin, costume ball
http://www.cantonareapagans.org | (330)455-3264 |
| 11/25 6PM
dawngoddess2000@yahoo.com
Food | New Moon Circle
Youngstown OH | and potluck with Spirit

Weavers at Earth Heart | |
| 11/25 | Naturist Swimming | Nude swimming at private | (440) 238-6177 |

\$18 7:30PM	Greater Cleveland Ohio area	pool, etc. http://www.northcoast-naturists.org	club@northcoast-naturists.org
11/30-12/23 \$10-\$18	Rockey Horror Show 6415 Detroit Cleveland OH	Live version at Gordon Square Theater prejudice	Cleve.Public Theater (216) 631-2727 http://www.cptonline.org
12/1-2 12-10PM 12/3 11-5PM	Murray Hill Art Walk Cleveland OH	Food, art, music, etc. @Mayfield & Murray Hill Rd etc.	(216) 229-5110 http://www.MurrayHillArtWalk.com
12/2+1stSat 7PM	Spirit Drumming Toledo, OH	Drumming, dance, bonfire in Mystery Grotto	(419)842-8383 Ron@spiritweavers.org http://www.spiritweavers.org/drumming.htm
12/9 \$18 7:30PM	Naturist Swimming Greater Cleveland Ohio area	Nude swimming at private pool, etc.	(440) 238-6177 club@northcoast-naturists.org http://www.northcoast-naturists.org
12/16 \$10 Potluck food	Yule Spirit Fest Toledo, OH	Ritual celebrating return of Sun, optional <\$10 gift exchange, etc.	(419) 842-8383 Ron@spiritweavers.org http://www.spiritweavers.org/yule.htm
12/20 7PM \$3+food	Yule Circle Erie PA	Ritual & potluck at Erie UU 7180 Perry Hwy	See Witchvox for more info
12/23 6PM Food	New Moon Circle dawngoddess2000@yahoo.com Youngstown OH	and potluck with Spirit Weavers at Earth Heart	
1/27 6PM Food	New Moon Circle dawngoddess2000@yahoo.com Youngstown OH	and potluck with Spirit Weavers at Earth Heart	
2/3 \$10	Imbolc Spirit Fest Toledo, OH	4 PM Imbolc ritual Potluck Spirit Drumming	Ron (419) 842-8383 Ron@spiritweavers.org http://www.spiritweavers.org/imbolc.htm
2/8-11 Tentative	WinterStar Atwood Lake Resort Dellroy, OH http://www.rosencomet.com/winterstar/	Workshops, drumming, music, ACE Ritual, vendors, etc. (800)446-4962	1643 Lee Rd. #9 ClevelandHts OH 44118 ace@rosencomet.com
2/17 6PM	New Moon Circle dawngoddess2000@yahoo.com	and potluck with Spirit	

Food	Youngstown OH	Weavers at Earth Heart
3/17 \$10 Noon-Mid	Ostara Spirit Fest+ pot luck Toledo, OH	Ritual celebrating Spring Ron Equinox, egg decorat,etc. (419)842-8383 Ron@spiritweavers.org
3/24 6PM dawngoddess2000@yahoo.com Food	New Moon Circle Youngstown OH	and potluck with Spirit Weavers at Earth Heart
4/21/07 6:30-10PM \$15+PreReg	Motherdrum Beltane 497 Middlebury Rd. Kent OH	Women only dance ritual, (330) 673-5695 potluck, etc.
5/18-20 \$70, \$80 aft 5/1, \$90 aft 5/12	Beltane Spirit Festival Toledo, OH	Ritual, maypole, camping, (419)842-8383 swimming, pot-luck+3 meals Ron@SpiritWeavers.org Bring food, drink, flowers drums, ritual supplies,etc. http://www.spiritweavers.org/Beltane.htm
6/13-17	LumensGate Peebles OH	Transformative intensive LumensGate w/ workshops & rituals to P.O. Box 19566 deepen & connect Cincinnati OH 45219 http://www.lumensgate.org/threshold
6/23 \$10 \$10+ food	Litha/Solsitice N. Ohio area	Ritual, potluck, drum (419) 842-8383 circle, bonfire, etc. Ron@SpiritWeavers.org http://www.spiritweavers.org/lith_fireheart.htm
8/9-12/05	Body Arts Festival Brushwood Sherman NY	Celebrate the body thru (336) 634-0108 art, ceremony, music, etc scott@livingbrush.com http://www.americanbodyartsfestival.com/

FOR FURTHER DETAILS, CALL, E-MAIL, VISIT WEBSITE, OR SEND A REQUEST
AND A SASE TO THE CONTACTS

OHIO AREA EVENT LISTINGS

Canton Area Pagan Events:
<http://www.cantonareapagans.org/calendar.html>

Dayton Area Pagan Network:
<http://www.daytonpagans.net/>

Ohio Calendar of Events (by Larry Cornett):
<http://members.aol.com/lcorncalen/CAL-OHIO.htm>

Pagan Community Council of Ohio webpage, with announcements:
<http://www.thepcco.com>

FOR ONGOING OHIO EVENTS, E-MAIL LISTS, GROUPS AND LEGAL RESOURCES
-- SEE:

<http://members.aol.com/lcorncalen/CAL-OH-ONGO.htm>

For additional ongoing Ohio groups see:
http://www.witchvox.net/wotw/groups_a/ohio_ga.html

FOR A LIST OF ESOTERIC STORES AND OTHER HIP PLACES, GENERALLY IN
THE
GREATER CLEVELAND, OHIO AREA (UNLESS OTHERWISE INDICATED) -- SEE:
<http://members.aol.com/lcorncalen/STORES.htm>

North East USA Regional Pagan Festival Forum
<http://paganfestivals.tribe.net/>

Erie PA Area Pagan Events
<http://www.u-n-c-l-e.org/civic/>

Pow Wows
http://www.500nations.com/Ohio_Events.asp
INTERNATIONAL EVENT LISTINGS

You can link to Calendars of Events Internationally on the Worldwide Web at:
<http://members.aol.com/lcorncalen/CALENDAR.htm>
Witches' Voice Event Listings:
<http://www.witchvox.com/>
then look up the state (Ohio) under the listing for the nation (U States) that you are
interested in, located on the left side of the witchvox home page.

Also check their major festivals links at:
http://www.witchvox.com/vn/vn_evw/ev_festivals.html

Wishdiak's Pagan Festival Calendar:
<http://www.wishdiak.com/calendar.php>

Links to Other Festival webpages
<http://taylorellwood.chaosmagic.com/festival.htm>

Drum Circles
<http://www.drumcircles.net>

OHIO PAGAN ETC. E-MAIL LISTS:

Many such lists operate through <http://groups.yahoo.com/>

<http://groups.yahoo.com/group/E185thStreetThursdayNiteDrumJam/> Thursday Evening E 185th Drum Jam

<http://groups.yahoo.com/group/AOHLOWITCH> keeps track of the important Wiccan happenings, share spells, etc. keeps track of the important Wiccan happenings, share your herbal remedies, spells, advice!

http://groups.yahoo.com/group/Hand_of_Tyr/ Group providing security for Pagans in Greater Cleveland Area

<http://groups.yahoo.com/group/HeathenOhio/> Asatru e-mail list with real-world events

<http://groups.yahoo.com/group/chantohio> Dedicated to chanting as a spiritual practice (covers OH, IN, KY)

<http://groups.yahoo.com/group/columbuspagansunite/> A place for Pagans of Columbus, Ohio and surrounding areas to get together and share

<http://groups.yahoo.com/group/eastcincypagan/join> East Cincy Pagans. For those who live East of Cincinnati...

<http://groups.yahoo.com/group/SWOHioSpiralScouts/join> SouthWest Ohio/Tri-State Spiral Scouts E-List

<http://groups.yahoo.com/group/ppd-cincy/join> Cincinnati's 3rd Annual Pagan Pride Day

cincypaganevents@yahoogroups.com A place for all Earth Based Spiritual Groups and Covens and also Solitary's to place their meetings and or special events

<http://groups.yahoo.com/group/thecrystalgoddess> Crystal Goddess e-mail list

<http://groups.yahoo.com/group/cincypaganevents/> A place for all Earth Based Spiritual Groups and Covens and also Solitary's to place their meetings and or special events

<http://launch.groups.yahoo.com/group/ohiodrumming/> Ohio Drumcircles

<http://groups.yahoo.com/group/OhioPaganParentsandChildren>
Ohio Pagan Parent e-mail list

<http://groups.yahoo.com/group/ClevelandPagans>
Cleveland Pagan e-mail list

<http://groups.yahoo.com/group/ClevelandPPD> Cleveland Pagan Pride Day Organizing

List

<http://groups.yahoo.com/group/ClevelandPaganparents> Cleveland area Pagan Parents

CommunityPaganAlliance@Yahoogroups.com for community Pagan Alliance

<http://groups.yahoo.com/group/delawareohiopagans/>

A Yahoo group for Pagans in and around the Delaware County area

<http://groups.yahoo.com/group/LorainCountyWitches/>

A Yahoo group for Pagans in and around the Lorain County area

<http://groups.yahoo.com/group/LakeForestPagans>

An active pagan social group in Lorain County

<http://groups.yahoo.com/group/crookedrivergrove> Cleveland Area Pagan Grove meeting Sundays, etc.

<http://groups.yahoo.com/group/PPDLorainCountyandWest/>

A planning group for upcoming PPD in Lorain County.

<http://groups.yahoo.com/group/neopagan/> Northeast Ohio Pagan e-list. for all practitioners of

paganism, Wicca, Druidism, or other earth based religions to talk about our daily lives, magick, rituals, ideas, resources, local access to organizations, contact information for public rituals and other areas of interest

<http://groups.yahoo.com/group/OhioHealersCircle> for healing

<http://groups.yahoo.com/group/ohiowiccans/> an Ohio Wiccan e-mail list, much slower than

<http://groups.yahoo.com/group/aohiowitch/> an Ohio Witchcraft e-mail list

http://groups.yahoo.com/group/PUC_OH Ohio Chapter of the Pagan Unity Campaign's Political Action Committee

http://groups.yahoo.com/group/Ohio_Witches2/ Owned by Jill Medicine Heart, many files with Pagan Jokes, photos, bookmarks, etc. All are welcome

http://groups.yahoo.com/group/pagan_buckeyes/ largely event announcements, agendas etc.

<http://clubs.yahoo.com/clubs/paganohio> Pagan Ohio: Chat Room, Message Boards, etc

<http://clubs.yahoo.com/clubs/paganalliancetworkohio> Pagan Alliance Club

<http://groups.yahoo.com/group/PWoGC/> Pagan Women of Greater Cleveland

<http://groups.yahoo.com/group/richlandpagans/> <http://www.richlandcountypagans.org/>
Richland County Pagans

http://groups.yahoo.com/group/pagans_of_morrow/
Morrow County Pagans for those in Morrow County.

<http://groups.yahoo.com/group/SWO-BOS-Discussion/> Southwest Ohio Pagan discussion, etc.

<http://groups.yahoo.com/group/chillicotheohiopaganassociation/> Chillicothe Ohio Pagan Association

http://groups.yahoo.com/group/PAC_OH/ Pagan Awareness Coalition

<http://groups.yahoo.com/group/SCGNews/> Stone Creed Grove, ADF e-mail list covering ritual planning and for post-ritual discussion and analysis. Talk about druidic reading, meditation, spiritual work and life.

<http://groups.yahoo.com/group/drumohio/> new drumming mailing list for those who drum in Ohio

<http://groups.yahoo.com/groups/newageenlightment> New Age Enlightenment

http://groups.yahoo.com/group/New_PCCO_Announcements/ Pagan Community Council of Ohio announcements

http://groups.yahoo.com/group/Ohio_Pagan_Guardian_Services/ Professional First Aid and Security for Pagan Festivals

<http://groups.yahoo.com/group/StarwoodFestival/> focuses on Starwood Festival

http://groups.yahoo.com/group/Witches_Belmont_Ave_Dennys_in_Youngstown 4th Tuesday Youngstown Witches group (meets at back room of Denny's on Belmont Ave (Rt 193))

<http://groups.yahoo.com/group/WayneCountyPagans> Networking group in Wayne County

OHIO PROGRESSIVE EVENT ANNOUNCEMENT E-MAIL LIST

To subscribe, email blank message to:
whatsup-neohio-subscribe-digest@igc.topica.com

OTHER PROGRESSIVE E-MAIL LISTS

<http://lists.mutualaid.org/mailman/listinfo/noac-discuss> Northeast Ohio Anti-War Coalition e-mail list

http://groups.yahoo.com/group/neo_Anti_authoritarian Northeast Ohio Anti-authoritarian e-mail list

<http://www.studentsforademocraticsociety.org> Various lists for Students for a Democratic Society with
liberation_t@riseup.net Tom Nomad -- a regional organizer for Students for a Democratic Society in Cleveland
cleveland@studentsforademocraticsociety.org

LEGAL HELP RELATED TO RELIGIOUS DISCRIMINATION

Guidance for Finding Help and Helping Yourself Links
<http://members.aol.com/lcorncalen/helplink.htm>

Directory Of Public Contacts for all Earth Religion Rights Organizations
<http://members.aol.com/lcorncalen/directory.htm>

Earth Religion Rights Organizations
<http://members.aol.com/lcorncalen/ERRO.htm>

Earth Religions Legal Assistance Network (ERLAN) Homepage
<http://www.conjure.com/ERAL/eral.html>

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THE NUMBER OF RECENT VISITORS TO THIS CALENDAR IS:

<http://www.geocities.com/Athens/Acropolis/7747/calendar.html>
25 captures
22 Feb 1999 - 28 Oct 2009

Sep MAY Jul
15
2004 2006 2009

[About this capture](#)

Spirit Weavers' Calendar
[Home](#) | [Newsletter](#) | [Web Rings and Circles](#) | [Links](#)

Please note: These events are subject to change without notice.

Please check with the contact to verify the event prior to attending.

January Events

What

Where

Contact

Sunday the 16th at 10:30am

Brunch

Please bring a dish to share

Ronn's

Jim

(419) 697-1919

Saturday the 29th

HOCKEY NIGHT!!

Call Paul for more details

Toledo Sports Arena

Paul

(419) 478-3210

February Events

What

Where

Contact

Saturday the 5th at 7:30pm

Imbolc Ritual

Mary Katherine's

Jim

(419) 697-1919

Sunday 20th at 10:30pm

Pagan Brunch
Call for food assignments
TBA
Jim
(419) 697-1919
March Events
What
Where
Contact
TBA
Ostara Ritual
TBA
Jim
(419) 697-1919
Sunday 12th at 10:30am
Pagan Brunch
Please call for food assignments
Jim's
Jim
(419) 697-1919
Ohio Pagan Calendar

International Pagan Calendar

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1
<http://paganinstitute.org/>
229 captures
6 Feb 2002 - 10 Oct 2025
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02
2005 2006 2007

About this capture
Mission
Pagan Institute Report

Essays
in Pagan

Theology
Pantheon
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CUUPS

FAQ

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Twin Cities Pagan News

Rites of Passage

Welcome to
The Pagan Institute!

The Pagan Institute is the coalescing dream of a virtual academy and library; our mission is to advance Pagan scholarship and religious leadership through education, seminars, and web-based publishing.

Director Dr. Christa Landon is seeking Pagan scholars (especially those with advanced degrees) to become fellows of the Pagan Institute. While most of that site is in its earliest stage of development, we hope you'll visit it and come back each month for more as it's available.

This site is being built to provide a place for the development and exchange of Pagan theological thought. Over the coming months, we will be presenting and soliciting essays on Paganism; we are most interested in applications of social sciences to the needs of our community and the implications of Pagan theology for contemporary problems.

Pagan Institute welcomes manuscripts for publication. Contact Christa Landon
chlandon@paganinstitute.org

The Institute now offers low-cost web-hosting and list-serves to Pagan and Unitarian Universalist individuals and non-profit projects. For info, contact Tom Landon at
webmaster@paganinstitute.org

We are proud to be the home for the
CUUPS TwinCities pages!

For now, if you have any comments and/or questions about the site, feel free to e-mail us at editor@paganinstitute.org. E-mail and e-mail lists are now available for discussion among fellows of the Institute. Soon, file transfers (FTP) will be implemented.

Until then, come back often for news, information and the exchange of scholarly Pagan ideas.

Nova Roma:
Dedicated to the restoration of Classical Roman religion, culture, & virtues.

Classical WebRing

Hellenist WebRing

Other WebRing

Updated January 14, 2005

Google Scholar

To subscribe to these publications, or to any of the mail lists, please click [HERE!](#)
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Ask Her!

Contact us

<http://www.nativeweb.org/>
2,098 captures
10 Dec 1997 - 18 Dec 2025
Mar APR Jun
14
2005 2006 2007

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Resources for Indigenous Cultures around the World

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[Tribes hope old Indian games will find audience ...](#)
[STLtoday.com Mon Apr 03 2006 16:29:00 GMT+0000 \(Coordinated Universal Time\)](#)
[Ardsley author shares love of American Indian culture ...](#)
[Journal News Mon Apr 03 2006 15:20:00 GMT+0000 \(Coordinated Universal Time\)](#)
[Americans are looking for jobs and Indian oligarchs use them to penetrate American economy to sell their subst ...](#)
[India Daily Mon Apr 03 2006 09:48:00 GMT+0000 \(Coordinated Universal Time\)](#)
[Tribe of Indian CXO crorepatists grows ...](#)
[Economicstimes Mon Apr 03 2006 05:56:00 GMT+0000 \(Coordinated Universal Time\)](#)
[Wausau Native American Center Moving Forward ...](#)
[WSAW Mon Apr 03 2006 01:26:00 GMT+0000 \(Coordinated Universal Time\)](#)
[Native American studies experts to gather at USCL ...](#)
[Lancaster News Mon Apr 03 2006 00:31:00 GMT+0000 \(Coordinated Universal Time\)](#)
[South Dakota Indian reservation to offer abortions if state ban stands ...](#)
[Drudge Report via Drudge Report Sun Apr 02 2006 19:46:00 GMT+0000 \(Coordinated Universal Time\)](#)
[S.D. Indian reservation may host abortion clinic ...](#)
[Wichita Eagle Sun Apr 02 2006 11:33:00 GMT+0000 \(Coordinated Universal Time\)](#)

[People and Places](#) [More People and Places](#)

[Glen Marshall photo](#)The Mashpee Wampanoag tribe, whose ancestors greeted the Pilgrims at the Atlantic shore, was given preliminary approval Friday of the federal recognition it had been seeking for three decades. "It's a tremendous day for the Mashpee," Glenn Marshall, chairman of the tribe's council, said. "It's the most

compelling story anybody has heard ... The culture is alive in our young kids and our elders." Boston.com article.

Mashpee Wampanoag official website

Cape Cod Times article

Full text of federal decision (PDF file)

John Trudell photo (PBS) Follow the life of John Trudell, from his days as an outspoken leader of the American Indian Movement to his life as an acclaimed musician and spoken word artist. "Trudell," the film, presents a vivid personal portrait of the man behind the history and politics of Red Power.

An Independent Lens production on PBS.

map of Western Shoshone lands In an historic and strongly worded decision by the United Nations Committee on the Elimination of Racial Discrimination (CERD) the United States was urged to "freeze", "desist" and "stop" actions being taken or threatened to be taken against the Western Shoshone Peoples. CERD stressed the "nature and urgency" of the Shoshone situation, informing the U.S. that it goes "well beyond" the normal reporting process and warrants immediate attention.

WS press release.

Full text of CERD decision (PDF file).

Indian Country Today article.

InfoShop News article

The NewStandard article.

Announcements! [Read more Announcements!](#)

Survival International has launched a new campaign to end the portrayal of tribal people in the press as 'primitive' and 'Stone Age'. It is being supported by prominent journalists at the BBC and elsewhere. Members of the public who see an article using these terms can send an eye-catching campaign postcard to the editor concerned.

A Petition to Repatriate Geronimo's Skull, to be presented to the U.S. Congress, has been created by First Nations and Will Russell, and is hosted at PetitionOnline.com as a public service. Signatures may be added at that website.

Resources [more...](#)

5545 Listings Available!

Anthropology & Archeology

Art, Artisans & Galleries

Chat, Discussion Forums & E-Lists
Computers, Internet Portals & Technology
Crafts & Indigenous Skills
Education and Youth Resources
Environment
Events, Powwows & Activism
Food
Genealogy (Tracing Roots)
Health & Elder Resources
History
Languages & Linguistics
Law & Legal Issues
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Literature
Materials Hosted on NativeWeb

Movie & Arts Reviews
Museums & Online Exhibits
Nations Web Sites & Information
Native Businesses & Products
Native Economy & Employment
Native Travel & Eco-Tourism
News Media, Television & Radio
Obituaries - In Memorium
Organizations
Performance (Music, Dance, etc)
Personal Pages
Photography; Indigenous Images
Reference Materials
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Sports & Athletics
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NativeWeb Awards more...

NEHSelected by NEH as one of their original 21 top Humanities sites on the Internet
ISIInstitute for Scientific Information premium collection of evaluated scholarly Web sites.

archaeologyfieldwork SOSIG

Selected by Social Science Information Gateway of the UK Resource Discovery Network as a trusted source of information for students, academics, researchers and practitioners in the social sciences, business and law.

New Resource

NativeScholars.org

Native Youth Summer Academy and Camps offered in San Diego, CA. Follow the Red Road to the beaches of San Diego and experience a different vibe of education and wellness. Applications and Registration will fill. Submit early!

Books & Music

Creative Native American Beading

by Theresa Flores Geary

hardcover (2005) Sterling Books; ISBN: 1402710771

Upcoming Events

06/06/06

saskatoon's Children's Festival, CSA

PHP

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About this capture
Traditions of Magic
in Late
Antiquity

Curator: Gideon Bohak
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<http://www.lib.umich.edu/pap/magic/intro.html>
129 captures
11 May 2000 - 16 Aug 2024
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25
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About this capture
Traditions of Magic in Late Antiquity
INTRODUCTION

"Magic," as modern scholars have grudgingly learned to admit, is a very elusive category. No definition of "magic" has ever found universal acceptance, and countless attempts to separate it from "religion" on the one hand and "science" on the other have borne few, if any, fruits. The problem lies, to a large extent, in that what one society may label "magic," another would label "religion," and another "science," so that by choosing one label we are implicitly choosing sides whenever conflicting definitions of magic compete with each other, or run the risk of imposing our own categories upon societies in which these categories would have made no sense.

Given these difficulties, the present exhibition will not attempt any definition of ancient magic. Its goal is much more modest -- merely to present some of the materials in the University of Michigan's collections which might prove useful in any discussion of magic and its practitioners in the Mediterranean basin and the Near East from the 1st to the 7th centuries A.D., a period which saw the magical traditions of several different

cultures coalesce and merge into an unprecedented form of international, and even multicultural magical praxis, with its own rituals, symbols, and words of power. Presenting the available evidence, and pointing to some of the interrelations between different types of evidence and to the possible origins of some of the motifs and practices embedded in it, are only first steps on the road to understanding, but crucial steps nonetheless. Moreover, the fact that until quite recently this aspect of that civilization which we often call Greco-Roman has received far less attention than it deserves renders such an exhibition even more significant. Finally, the study of ancient magic can teach us much not only about ancient society, but about human nature and human social structures in general, especially as they relate to the generation, accumulation, and transmission of knowledge about the powers above and the powers below. Magic, after all, is just another manifestation of the innate human desire for control -- to control our natural environment, to control our social world, and eventually to control our own destiny. The techniques may have changed over the last fifteen centuries, but the goals remain the same.

The current exhibition is divided into three sections: one deals with manuals of magical practices, another presents various protective devices, and the third presents some of the more aggressive uses of ancient magic. The wall cases display enlarged photographs of some of the items, allowing a closer examination of even the smallest details.

The present catalogue contains translations of most items, accompanied by brief comments and notes. It must be stressed, however, that both translations and notes are tentative -- the texts and images often defy interpretation, and much remains unknown. If the present exhibition will contribute to a growing interest in, and a closer study of these intriguing sources, it will have achieved its goal.

Continue in the exhibit:

Recipe-Books

Protective Magic

1: Amulets and Gems

2: Babylonian Demon Bowls

Aggressive Magic

Acknowledgments | Abbreviations | Further Reading

<http://www.lib.umich.edu/pap/magic/recipe-books.html>

80 captures

11 May 2000 - 9 Mar 2021

Mar APR Jun

About this capture
Traditions of Magic in Late Antiquity
Recipe-Books

The practice of ancient magic was quite like that of modern cooking. Just as today, while anyone can cook but only some can cook well, anyone in the ancient world could make a simple amulet or castigate a wayward demon, but only a few specialized in such activities and achieved superior results. And, just like modern cooks, such ancient practitioners had their own private note-books, where their painstakingly accumulated secrets were preserved -- collections of recipes, hints, notes, and ideas, whether borrowed or adapted from others or independently developed. Each recipe was tested, improved upon, and in some cases passed on to clients, colleagues, disciples, or successors. Being the main vehicle for the transmission of magical lore, such books often were the target of suppression, especially, but not exclusively, by Christians (cf. Acts 19:19). Fortunately, some of these collections have survived. Since these were normally written on papyrus, a perishable organic material, the specimens which did survive all come from the dry sands of Egypt, and are written either in Greek or in Egyptian. However, similar recipe-books -- in Hebrew, Aramaic, and Arabic -- were found in the Cairo Genizah (the used-paper store-room of a medieval synagogue in Cairo, Egypt), and numerous medieval manuscripts -- in Greek, Latin, Arabic, and many other languages -- attest to the vitality of such recipe-books in various forms throughout the Middle Ages.

Being in large part the working-manuals of individual practitioners, such collections vary greatly in length and quality -- from an individual recipe scribbled upon a small slip of papyrus torn off a previously used scroll, to large anthologies with dozens of recipes, meticulously copied and lavishly annotated. Moreover, because they were meant for their owners' private use, they often contain such brief instructions as "(repeat this) three times," or an "etc.," when only a few words of a well-known (to the owner, that is) invocation are written down. Such abbreviated notes, and the lack of a systematic ordering of the spells -- not to mention a preface or an index -- would have made such a recipe book hard to use for anyone who was not intimately familiar with its contents. In rare cases, the recipes were written in a special cipher, apparently invented by one practitioner for that specific purpose, in which case no outsider could make any use of the encoded recipes.

Unfortunately, recipe books never mention their owners' names, though in some cases the identity of the owner can be deduced, at least roughly, from the papyrus' provenance. In rare cases, the book's owner noted where a specific recipe came from, and such notes as "This is a recipe which a physician in the Oxyrhynchite nome gave me" (PDM xiv. 528), or "I have heard from a certain man of Herakleopolis that..." (PGM V.372), can teach us something about the lines of transmission of the recipes themselves. In one case, we even have a practitioner's brief memo to himself (Suppl. Mag. I, 5): "The amulet against tonsillitis for the gold plate -- write it on a slip of papyrus,

word for word, and send it to Sarmates," another indication of how such recipes were disseminated.

Go on to the Recipe-Books display.

Recipe-Books | Amulets and Gems | Babylonian Demon Bowls | Aggressive Magic
Introduction | Acknowledgements | Abbreviations | Further Reading

<http://www.lib.umich.edu/pap/magic/def1.html>

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About this capture

Traditions of Magic in Ancient Antiquity

Protective Magic

Amulets and Gems

Amulets -- protective devices worn around the body, or placed next to other objects, to protect them from various evils -- were common in all societies and all periods of antiquity, and their use was accepted as normal by secular, religious, and "scientific" authorities (i.e., the physicians). Almost anything could serve as an amulet -- a red string wound around the wrist, a stone carried in a small pouch around the neck, or a piece of iron tied to one's bed. Such amulets could be prepared at home, and called for no special knowledge or technical skills. Given their mundane nature, such amulets often are hard to identify -- for when we come across a decorated ring, for example, how can we tell whether it was an amulet or merely a piece of jewelry?

The items presented in the next two cases, however, are of a very different nature. On a technical level of execution they range from the crude to the exquisite, but are mostly too elaborate to have been manufactured by mere amateurs. In their contents -- both visual and textual -- they disclose their manufacturers' access to the technical literature (such as the recipe-books in cases 1 and 2), and familiarity with the images, methods, and idiom of the other media of the "international" magic of late antiquity. Thus, one can fruitfully compare the instructions embedded in various recipe-books with the thousands of ancient amulets and gems which have come down to us. Unfortunately, such studies are hampered by the fact that such artifacts often surface in the antiquities markets rather than in documented archeological excavations, leaving us without any external indication of date and provenance, and with the additional difficulty of separating the authentic pieces from modern fakes and forgeries. Given these difficulties, no attempt has been made to assign specific dates to most of the gems and amulets presented here.

Go on to the Amulets and Gems display.

Recipe-Books | Amulets and Gems | Babylonian Demon Bowls | Aggressive Magic
Introduction | Acknowledgements | Abbreviations | Further Reading
<http://www.lib.umich.edu/pap/magic/def2.html>

116 captures

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About this capture

Traditions of Magic in Late Antiquity

Protective Magic

Babylonian Demon Bowls

Within the wide category of protective magic, one local tradition stands out as unique, namely the so-called Babylonian demon bowls. These inscribed earthenware vessels were found in several sites in Iraq and Iran, dating from the 6th to the 8th centuries A.D. and are unknown outside that region. They are normally inscribed in one of three Aramaic dialects -- Jewish-Aramaic, Syriac, and Mandaic -- though some bowls are known which are inscribed in Persian (Pehlevi). The form and direction of the writing varies -- the most common form being spirals, beginning from the bowl's rim and moving toward the center. Some bowls are inscribed on the outside as well as the inside. Moreover, numerous bowls are inscribed in various pseudo-scripts, either because the person who manufactured them was illiterate, or because the text itself was deemed only a secondary component of the bowl, and could be recited orally, or dispensed with altogether. While many bowls show little sign of outside influence, others display the well-known motifs of "international" magic -- common divine names, familiar voces magicae, and symbols such as the ouroboros or the characteres.

Those bowls which are found in situ often are positioned face-down, and in some cases two bowls are found glued together with pitch, the space enclosed between them containing such items as inscribed egg-shells or human skull fragments. From their positioning, and from the images of bound demons which adorn numerous bowls, it would seem that these were demon traps, meant to lure, trap, and disable any malevolent demons, preventing them from hurting humans or causing damage to property. It seems that such traps often were placed in room corners, since the meeting of walls and floor created cracks through which the demons could sneak in -- a fact which is also verified in contemporary literary sources. However, in some cases the bowls' inscriptions reveal them to have been not so much "environmental protection" devices, but rather aggressive instruments aimed at sending the demons upon an enemy's head. Such bowls could be buried in cemeteries -- where ghosts and demons were abundant -- and perhaps also next to the victim's house and property, to enhance their efficacy and accuracy.

Go on to the Babylonian Demon Bowl display.

Recipe-Books | Amulets and Gems | Babylonian Demon Bowls | Aggressive Magic
Introduction | Acknowledgements | Abbreviations | Further Reading
<http://www.lib.umich.edu/pap/magic/agg.html>

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About this capture

Traditions of Magic in Late Antiquity

Aggressive Magic

Of all issues connected with ancient magic, none has evoked more fascination, attraction, or revulsion than the image of the lone magician, closed in his or her room, manipulating voodoo dolls and chanting hymns of violence and destruction. From ancient literature to modern scholarship, this aspect of the magical praxis -- often labeled "Black Magic" -- has received more attention than any other type of magical activity, apparently because it is here that the practitioners' otherwise innocuous activities acquire a very sinister tone. For the ancient, practitioners themselves, however, the distinction between "protective" and "aggressive" magic seems to have made very little difference, as can be seen from the intermingling of both types of recipes in the extant recipe-books (cf. no. 1), and from the many similarities between both types of praxis.

Aggressive magic could take many different forms, the commonest one -- of those that were committed to writing -- being the lead tablets known in Greek as *katadesmoi* and in Latin as *defixiones*. These cursing and binding tablets seem to be a specifically Greek invention, known in Greece from the 5th century B.C. and spreading from there throughout the Mediterranean world. The earliest ones consist merely of the victim's name, scratched on a thin sheet of lead and thrown into graves, pits, or wells, thus handing the victim over to the care of the chthonian demons and the ghosts of the dead. As time went on, such tablets became more elaborate, with long texts and elaborate designs, and their preparation often entailed complex rituals, including the binding, piercing, or burning of wax, clay, or lead voodoo dolls, representing the spell's intended victim.

Defixiones appear in many different social contexts, from the disgruntled lover who wishes to coerce the object of his or her desire, to the chariot-races, theaters, courtrooms, and business transactions, where one participant would try to ensure his or her victory by "binding" or "fixing" a rival. Thus, such texts not only provide us with valuable information on ancient magical practices and beliefs, they also allow rare glimpses of the social tensions and everyday conflicts of ancient society.

While defixiones -- written on lead, a non-perishable material -- are common, they certainly were not the only form of cursing practiced in late antiquity, and examples are also known of curses being written on gems, papyri, wooden tablets, and Babylonian demon bowls (cf. above).

Go on to the Aggressive Magic display.

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with Secure Checkout. By entering the online store you are saying that you have "Agreed to Terms".

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[Incense Powders, Sticks and Cones Retail Store Link](#)

NEW PRODUCTS

Butt Head Cigarette Snuffers

Four NEW lines of Stick Incense Burners

~~~~~

Spring and Celtic Oil Burners  
Listed under Aroma Lamps

~~~~~

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http://www.well.com/user/zthirdd/F_D%27s_Links.html

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About this capture

Sacred Toys

FAQ Contact Info

Links from Francesca De Grandis

There's a lot of links here I haven't explored. In more recent years my health demands that, if I'm to do all the work folks need of me, I don't spend much time visiting sites. Nowadays, if someone asks for a link, I'm happy to give it, site unseen. So if you find something that offends you, I might not endorse it either. Lemme know if a link doesn't work.

Blessed be.

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Search Engines

NewHoo

WebCrawler Searching

Alta Vista

comprehensive

Infoseek

Search Magellan

Yahoo!

very popular

Hotbot

Someone tell me if I'm wrong but it seems as if, if it exists on the Web, it's here.

Avatar Search

A Mystical, Wiccan, and Occult search service

Starting Point

All-in-One Search Page

Best Web Sites

Linkstar

Open Text

WebCrawler Searching

wwwworm

Excite

New Riders' Official World Wide Web Yellow Pages

Dejanews

holds old newsgroup messages

search thingy

All-in-One Search Page

Argos:

Steve.C. Hickman turned me onto this, explaining it is a "limited area search engine

(LASE) on the World-Wide Web...designed to cover the ancient and medieval worlds."

Steve continues "If you are trying to find something dealing with the ancient civilizations

and are finding it more difficult day by day to do so on the major search engines, then this is the site for you....I found it to be very excellent in doing some research on pagan culture in the ancient world."

A great resource for readers,
this search engine searches for books as well as for their prices at various internet bookstores.

And last but not least of the search engines listed here, from the fabulous cybergrrl site:

News

Yahoo - News

CNN WebSpace Search Engine

The San Francisco Chronicle

Bay Guardian

A San Francisco Bay Area rag

San Francisco Examiner

CNN Home page, interactive

CNN WebSpace Search Engine

Brainstorms

Crayon

A custom made newspaper: once you have chosen type and source of news, this service provides it on a daily basis. For instance, do you want only business news? International news? David Letterman's Top Ten? What do you want as your news source? Yahoo? The S.F. Chronicle? CNN?

San Jose Mercury News

NY Times

Welcome to KGO-TV

S.F.CA. Bay Area

Religion & Spirituality, Mostly Earth Based, and Not in Order Yet, Unlike the Above Which Has Pretensions of Order

Francesca De Grandis's Wiccan and Faerie Grimoire

is where I keep a lot of my other pagan and religions links. It is also a potpourri of pagan spells, rituals, articles, announcements, and other magical sundries, with a non-exclusive emphasis on Faerie.

The 3rd Road

is my branch of Faerie Tradition, my Wiccan school and my community.

I enjoyed "meeting" the site's web master

--- who is a pagan author -- via visiting that site. Glad to meet a committed community servant of both the pagan and gay community.

The Sacred Grove

is defined by Puck, one of the Sacred Grove crew, as the "virtual manifestation of The Sacred Grove, an occult shop and magickal resource/networking center in Santa Cruz, California, USA. Website features an occult text library, ...magickal and paranormal

investigation center, chatroom,..." I've been to the actual shop and had a wonderful time.

Branwen's Cauldron of Light

offers "Custom witchcraft and magickal supplies with a reader contributed Book of Shadows, Pagan Library, and forum." Branwen wrote me a few notes. I liked her.

Magical Blend Magazine

I like them: they gave my book, Be a Goddess!, a rave review! :-) The review should be on their site.

Ye Olde Consciousness Shoppe

Your guess is as good as mine but they asked for a link, so I gave it. (Understand, I don't get to all the sites that ask me for links. I am simply here to serve all the weirdos like myself. Um,"weirdo" is a compliment in my eyes. Doesn't mean I won't make fun of myself and others who are as weird as me.) I wonder if they sell metaphysical goods or brains!

The Druidic Craft of the Wise

is yet another of the innumerable sites I get link requests for yet haven't had a chance to visit. But the note I received with the link request was incredibly sweet.

The Faerie Shaman

The webmaster of this site she says she is no expert, but she sure put a lot of work into her site and I honor that; hard work in the service of the Gods is what a priest does, so she must be a shaman. And her site shows her personal take on things; this is important yet so rarely done in the spiritual community.

Sunrise's personal home page but

by now it may be a music site because last I heard Sunrise was almost done recording a CD. This person describes themselves as "Sight-impaired Hippie Wizard living in the rainforest writing Myth Music."

Annie Finch's site

which she describes as "Poems, reviews of contemporary poetry, poetry links, and more from a goddess-friendly poet whose work is worth knowing."

The Open Hearth Foundation, Inc. (OHF)

is a "Pagan community center initiative based in Alexandria, Virginia. The OHF is a nonprofit organization."

The homepage of Knightshade,

a member of the on-line Wiccan community, whose page shares info about, among other things, astral projection and herbs.

New Pagan, Wicca, Magic (The Virtual Library: Religion)

White Buffalo Society

Crescent Moongoddess Magickal Supply Catalog

Great Info on Midwest Pagan Scene

The Witch's Voice

is chock full of Wiccan info. And while you're there, check out the music of Fritz Jung, one of the folks responsible for the site. Fritz is a fun musician. I am a musical snob but I rocked out with his CD. Fritz's album is a rhythmic, bright, high energy collection and a sincere celebration of spirituality and joyful living. Fritz's personal good will and warmth shine in his music.

Enchante: The Journal for the Urbane Pagan

is a literary magazine for Witches and Pagans and anyone interested in Earth-based spiritualities. John Yohalem, its witty editor, writes, "If tribal shamans in ancient Siberia had subscribed to magazines, this is the one they'd have gone for. If only for the jokes. But also the serious articles."

The PenUltimate Productions Website

showcases the writing of pagan author, Elizabeth Barrette, whose name appears in many prominent pagan magazines. And, as the site shows, Elizabeth also writes speculative fiction and material relating to Gender Studies and alternative sexuality.

Society of Celtic Shamans

in British Columbia Canada

Ashlynn's Grove Pagan Information Resource

Abaxion

Witchcraft and Wicca supplies, tools, hard-to-find items, divination, gothic and new age, pagan, ritual items, jewelry and much more!

M. Macha NightMare

who is an extraordinary and long term Wiccan leader.

Illumina's Faery Lair

offers "See how the Faery Folk influence on our daily lives is quite alive and very important to us all. Also, visit our Pagan/Wiccan CuSeeMe virtual Community Center."

The Electronic Cauldron

"British News & Communication Network For The Modern Witch, Wiccan, And Pagan Community!"

Wings Of Isis

Wings Of Isis sounds like a great pagan store!

Whole Life Expos

are huge New Age "conferences" for want of a better term

Faeryland

displays Fey and magical artwork

Aeclectic

has "an eclectic collection of content - Gothic and 3D art by Australian artists, card images from 170+ Tarot and Divination decks, original dark poetry and fiction, Pagan/Wiccan, Medieval and Free link collections plus much more."

Alternate Realities in Art and Thought - Virtual Cultural Art Center"

EDGE: To Arrive At The EDGE of The World's Knowledge

Whole Life Expo

New Age

with pagans, magazine, networking, more.

Anders Magick Page

Pour down like silver

Alchemy Mindworks Inc.

Pagan book of Days

Connections; A Journal of Community, Philosophy and Magick

Aunt Agatha's Occult Emporium

Kirlian Bio-Energy Cameras

An aid for holistic healers and all who need to show before and after photos of clients energy.

WitchWare

Whispered Prayers

Advanced and Obscure Occulted Science

This site's webmaster says the site "contains my easy-to-understand research on micro-layered UFO antigravity propulsion, elemental transmutation, caduceus devices (wands), and numerous other minor secrets."

Pagan Nexus of Southern Arizona

JadedFreak's Midnight Zone

describes itself as having "a lot of stuff: links, a zine, image gallery, my own artwork, stories, and poems, a movie i created... a bunch of oddities." Sounds cool!

The Inner Sanctum

offers "Information on Paganism, Wicca, The Moon, Pagan Sabbats, The Burning Times, Prejudism, Aromatherapy, Herbs, Astrology, Divination, Hot links, A Pagan Poll, A Pagan Bookstore and MUCH more!"

Earth Spirit Emporium

Earth Spirit Emporium is an "online source for metaphysical, wiccan, magickal and other spiritual supplies such as books, oils, herbs, candles, incense and baths. Also a place for like minded people to meet, post messages and even chat."

Covenant of the Goddess

Reclaiming

Celtic Attic

The site says it "offers a line of spiritual wares."

Fun, Leisure, & Silliness

Teatime recipes

(I love British style tea, but can't do one properly. So I compromise and create something somewhere between a British tea and a California casual bizarreness with lots of pretensions thrown in.)

High Tea

culinary dictionary entry

Tea

EPICURIOUS: FOOD, DRINK, COOKING AND RECIPES (TEXT ONLY)

good! Different sort of stuff: recipes, good restaraunts...

TV Guide

Exploratorium Home Page

Movie Times for Bay Area

E-GreetingCards

Video Store

Travel

Yahoo - Entertainment

Everything from books to TV schedules to amusement parks

Music

Pagan Rock

This site is happening, I love the spirit in which it was created. Don't let the title fool you: his definition of rock is basicaly a message about spiritual vitality.

SF Blues Festival

Place to find songs lyrics and chords, Olga's

SF Bay Area Music Concerts

FestivalFinder: Music Festivals of North America

International Music Calendar

Ethnic & traditional recordings for sale

Sale of Celtic recordings, books, dolls...

KQED CA. daily schedule

Folk music song index

Annwn

SF. CA Bay Area band, Alternative Celtic Music

Concerts in the San Francisco Bay Area

Celtic Music: all sorts of links

Music Resources: Other Lists and Indices

Lyrics server

Richard Robinson's Tunebook

actual music as opposed to just lyrics

Making a Web Page

Web Design and Implementation Site:

My friend, Steven Craig Hickman, turned me onto this site, said it had "some great tutorials, javascripts, applets, etc. A real joy to find and study. For those who are new to javascript or DHTML etc. this is a great place to wander..."

WWW FAQ: Producing HTML documents

Web Magnet: Design Services

The picture links (ddllmm)

Weblint

This helps you figure out if your HTML is correct.

WebTechs HTML Validation Service

Ditto

Submit It!

Submit your URL to many search engines at once.

Add Me!

Submit your page to 34 popular sites for free, using one form!

The PostMaster URL Announcement Service!

More About the Web and Net

WWW FAQ: What is on the web?

a World Wide Web FAQ

Creating Net Sites

Miscellany

Amnesty International On-line

The Blue Ribbon Campaign for Online Free Speech

Welcome to Scampaign '96 Headquarters

political satire

Celts
Future fantasy
Sci-fi & fantasy
Other change of hobbit
Sci-fi & fantasy
Francesca De Grandis's Home Page
The Wiccan & Faerie Grimoire of Francesca De Grandis

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NewHoo
WebCrawler Searching
Alta Vista
comprehensive
Infoseek
Search Magellan
Yahoo!
very popular
Hotbot
Someone tell me if I'm wrong but it seems as if, if it exists on the Web, it's here.
Avatar Search
A Mystical, Wiccan, and Occult search service
Starting Point
All-in-One Search Page
Best Web Sites
Linkstar
Open Text
WebCrawler Searching
wwwworm
Excite
New Riders' Official World Wide Web Yellow Pages
Dejanews
holds old newsgroup messages
search thingy
All-in-One Search Page
Argos:
Steve.C. Hickman turned me onto this, explaining it is a "limited area search engine (LASE) on the World-Wide Web...designed to cover the ancient and medieval worlds."
Steve continues "If you are trying to find something dealing with the ancient civilizations and are finding it more difficult day by day to do so on the major search engines, then this is the site for you....I found it to be very excellent in doing some research on pagan culture in the ancient world."
A great resource for readers,
this search engine searches for books as well as for their prices at various internet bookstores.

And last but not least of the search engines listed here, from the fabulous cybergrrl site:

News
Yahoo - News
CNN WebSpace Search Engine
The San Francisco Chronicle
Bay Guardian
A San Francisco Bay Area rag

San Francisco Examiner
CNN Home page, interactive
CNN Webspacer Search Engine
Brainstorms
Crayon

A custom made newspaper: once you have chosen type and source of news, this service provides it on a daily basis. For instance, do you want only business news? International news? David Letterman's Top Ten? What do you want as your news source? Yahoo? The S.F. Chronicle? CNN?

San Jose Mercury News
NY Times
Welcome to KGO-TV
S.F.CA. Bay Area

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Sunrise's personal home page but

by now it may be a music site because last I heard Sunrise was almost done recording a CD. This person describes themselves as "Sight-impaired Hippie Wizard living in the rainforest writing Myth Music."

Annie Finch's site

which she describes as "Poems, reviews of contemporary poetry, poetry links, and more from a goddess-friendly poet whose work is worth knowing."

The Open Hearth Foundation, Inc. (OHF)

is a "Pagan community center initiative based in Alexandria, Virginia. The OHF is a nonprofit organization."

The homepage of Knightshade,

a member of the on-line Wiccan community, whose page shares info about, among other things, astral projection and herbs.

New Pagan, Wicca, Magic (The Virtual Library: Religion)

White Buffalo Society

Crescent Moongoddess Magickal Supply Catalog

Great Info on Midwest Pagan Scene

The Witch's Voice

is chock full of Wiccan info. And while you're there, check out the music of Fritz Jung, one of the folks responsible for the site. Fritz is a fun musician. I am a musical snob but I rocked out with his CD. Fritz's album is a rhythmic, bright, high energy collection and a sincere celebration of spirituality and joyful living. Fritz's personal good will and warmth shine in his music.

Enchante: The Journal for the Urbane Pagan

is a literary magazine for Witches and Pagans and anyone interested in Earth-based spiritualities. John Yohalem, its witty editor, writes, "If tribal shamans in ancient Siberia had subscribed to magazines, this is the one they'd have gone for. If only for the jokes. But also the serious articles."

The PenUltimate Productions Website

showcases the writing of pagan author, Elizabeth Barrette, whose name appears in many prominent pagan magazines. And, as the site shows, Elizabeth also writes speculative fiction and material relating to Gender Studies and alternative sexuality.

Society of Celtic Shamans

in British Columbia Canada

Ashlynn's Grove Pagan Information Resource

Abaxion

Witchcraft and Wicca supplies, tools, hard-to-find items, divination, gothic and new age, pagan, ritual items, jewelry and much more!

M. Macha NightMare

who is an extraordinary and long term Wiccan leader.

Illumina's Faery Lair

offers "See how the Faery Folk influence on our daily lives is quite alive and very important to us all. Also, visit our Pagan/Wiccan CuSeeMe virtual Community Center."
The Electronic Cauldron

"British News & Communication Network For The Modern Witch, Wiccan, And Pagan Community!"

Wings Of Isis

Wings Of Isis sounds like a great pagan store!

Whole Life Expos

are huge New Age "conferences" for want of a better term

Faeryland

displays Fey and magical artwork

Aeclectic

has "an eclectic collection of content - Gothic and 3D art by Australian artists, card images from 170+ Tarot and Divination decks, original dark poetry and fiction, Pagan/Wiccan, Medieval and Free link collections plus much more."

Alternate Realities in Art and Thought - Virtual Cultural Art Center"

EDGE: To Arrive At The EDGE of The World's Knowledge

Whole Life Expo

New Age

with pagans, magazine, networking, more.

Anders Magick Page

Pour down like silver

Alchemy Mindworks Inc.

Pagan book of Days

Connections; A Journal of Community, Philosophy and Magick

Aunt Agatha's Occult Emporium

Kirlian Bio-Energy Cameras

An aid for holistic healers and all who need to show before and after photos of clients energy.

WitchWare

Whispered Prayers

Advanced and Obscure Occulted Science

This site's webmaster says the site "contains my easy-to-understand research on micro-layered UFO antigravity propulsion, elemental transmutation, caduceus devices (wands), and numerous other minor secrets."

Pagan Nexus of Southern Arizona

JadedFreak's Midnight Zone

describes itself as having "a lot of stuff: links, a zine, image gallery, my own artwork, stories, and poems, a movie i created... a bunch of oddities." Sounds cool!

The Inner Sanctum

offers "Information on Paganism, Wicca, The Moon, Pagan Sabbats, The Burning Times, Prejudism, Aromatherapy, Herbs, Astrology, Divination, Hot links, A Pagan Poll, A Pagan Bookstore and MUCH more!"

Earth Spirit Emporium

Earth Spirit Emporium is an "online source for metaphysical, wiccan, magickal and other spiritual supplies such as books, oils, herbs, candles, incense and baths. Also a place

for like minded people to meet, post messages and even chat."

Covenant of the Goddess

Reclaiming

Celtic Attic

The site says it "offers a line of spiritual wares."

Fun, Leisure, & Silliness

Teatime recipes

(I love British style tea, but can't do one properly. So I compromise and create something somewhere between a British tea and a California casual bizarreness with lots of pretensions thrown in.)

High Tea

culinary dictionary entry

Tea

EPICURIOUS: FOOD, DRINK, COOKING AND RECIPES (TEXT ONLY)

good! Different sort of stuff: recipes, good restaraunts...

TV Guide

Exploratorium Home Page

Movie Times for Bay Area

E-GreetingCards

Video Store

Travel

Yahoo - Entertainment

Everything from books to TV schedules to amusement parks

Music

Pagan Rock

This site is happening, I love the spirit in which it was created. Don't let the title fool you: his definition of rock is basicaly a message about spiritual vitality.

SF Blues Festival

Place to find songs lyrics and chords, Olga's

SF Bay Area Music Concerts

FestivalFinder: Music Festivals of North America

International Music Calendar

Ethnic & traditional recordings for sale

Sale of Celtic recordings, books, dolls...

KQED CA. daily schedule

Folk music song index

Annwn

SF. CA Bay Area band, Alternative Celtic Music

Concerts in the San Francisco Bay Area

Celtic Music: all sorts of links

Music Resources: Other Lists and Indices

Lyrics server

Richard Robinson's Tunebook

actual music as opposed to just lyrics

Making a Web Page

Web Design and Implementation Site:

My friend, Steven Craig Hickman, turned me onto this site, said it had "some great tutorials, javascripts, applets, etc. A real joy to find and study. For those who are new to javascript or DHTML etc. this is a great place to wander..."

WWW FAQ: Producing HTML documents

Web Magnet: Design Services

The picture links (ddllmm)

Weblint

This helps you figure out if your HTML is correct.

WebTechs HTML Validation Service

Ditto

Submit It!

Submit your URL to many search engines at once.

Add Me!

Submit your page to 34 popular sites for free, using one form!

The PostMaster URL Announcement Service!

More About the Web and Net

WWW FAQ: What is on the web?

a World Wide Web FAQ

Creating Net Sites

Miscellany

Amnesty International On-line

The Blue Ribbon Campaign for Online Free Speech

Welcome to Scampaign '96 Headquarters

political satire

Celts

Future fantasy

Sci-fi & fantasy

Other change of hobbit

Sci-fi & fantasy

Francesca De Grandis's Home Page

The Wiccan & Faerie Grimoire of Francesca De Grandis

This page updated 3/01

<http://www.pasasolemt.com.au/afa/>

178 captures

15 Feb 1998 - 25 Jul 2024

Mar APR Jun

27

2005 2006 2007

About this capture

Updated to Guidelines 2005. Please [click here](#) to go to Active First Aid Home page.

[Click here](#) for Active First Aid

We're sorry, this area of our website is either missing or under construction.

We have renamed some our files in our upgrade, but the information still exists and is available.

[Home](#)

If you are looking for Active First Aid Online please [click here](#) to go to the main site.

<http://www.parasolemt.com.au/manual/index.html>

105 captures

27 Apr 2003 - 26 May 2024

Mar APR Jun

27

2005 2006 2007

[About this capture](#)

[Company](#)

[Introduction to First Aid](#)

[Essential First Aid](#)

[Trauma](#)

[Medical Emergencies](#)

[Notice](#)

Active First Aid updated March 2006

Active First Aid

Flexibility:

PARASOL EMT can provide you with the flexibility to have our courses and services customised to meet your requirements.

Web Search

Thursday April 27. 2006

Welcome to the home of Active First Aid

Question: Does your first aid training provider teach the new guidelines?

PARASOL EMT commenced teaching the new guidelines one week after release.

PARASOL EMT has embraced the new 2006 resuscitation guidelines and has been teaching the guidelines since March 6th 2006 after release by the Australian Resuscitation Council. Our publications and website have been updated with the changes in March 2006. An addendum is available for download for all users of Active First Aid which will bring the previous manuals up-to-date on the resuscitation changes.

We were able to implement the changes due the high level of knowledge and professionalism that our trainers have and the fact that we do not use any volunteer trainers. So learn with a professional and progressive organisation who can adjust to changes in a timely manner

Ask your organisation if they are teaching the new guidelines released on March 3rd 2006 by the Australian Resuscitation Council.

Addendum To Publications.

This covers all the new resuscitation changes released March 3rd 2006 by the Australian Resuscitation Council. The document can be used as an insert to previous editions of Active First Aid and the First Aid Quick Guide.

Sample pages of the 7th Edition of Active First Aid

Sample pages of the 3rd Edition of First Aid Quick Guide

Also available in a UK version

Active First Aid

First Aid Quick Guide

CPR Chart

With a completely new look, and revised to meet the international Guidelines 2005 and Australian Resuscitation Council (ARC) guidelines released in March 2006. This online 7th edition of Active First Aid has been comprehensively updated and complies with the 2006 policy recommendations of the ARC, and other expert bodies.

We have also included access to our First Aid Quick Guide, now in its 3rd Edition, which will give you concise information on what to do for the most common emergencies.

This online manual has been designed to help a first aider in most emergency situations by providing simple to follow treatment sections. Emergency situations require prompt action, and an untrained first aider can often find themselves at a loss to know what to do. We hope this manual will assist first aiders to provide first aid efficiently and effectively.

Whilst this online manual is a valuable resource, we encourage every person to attend an accredited first aid course at the earliest convenience. Should you be faced with the situation where you are required to administer first aid, then your training, and the information provided in this book, will enable you to cope effectively.

[Click here for a full list of topics.](#)

Peter Mckie
Chairman
PARASOL EMT Pty Limited

[Next Page](#)

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[Privacy Policy](#)

http://www.well.com/user/zthirdrd/F_D%27s_Links.html

96 captures

3 Dec 1998 - 11 Feb 2021

Feb MAY Jun

02

2005 2006 2007

About this capture

Sacred Toys

FAQ Contact Info

Links from Francesca De Grandis

There's a lot of links here I haven't explored. In more recent years my health demands that, if I'm to do all the work folks need of me, I don't spend much time visiting sites. Nowadays, if someone asks for a link, I'm happy to give it, site unseen. So if you find something that offends you, I might not endorse it either. Lemme know if a link doesn't work.

Blessed be.

Table of Contents:

Specially Featured Links

While some of this handful of links might belong in the categories below, I like to keep them on a different page instead.

Search Engines

News

Publishing, Writing, Books and Libraries

Publishers

Religion & Spirituality

Fun, Leisure, & Silliness

Music

Making a Web Page

More About the Web and Net

Miscellany

Search Engines

NewHoo

WebCrawler Searching

Alta Vista

comprehensive

Infoseek

Search Magellan

Yahoo!

very popular

Hotbot